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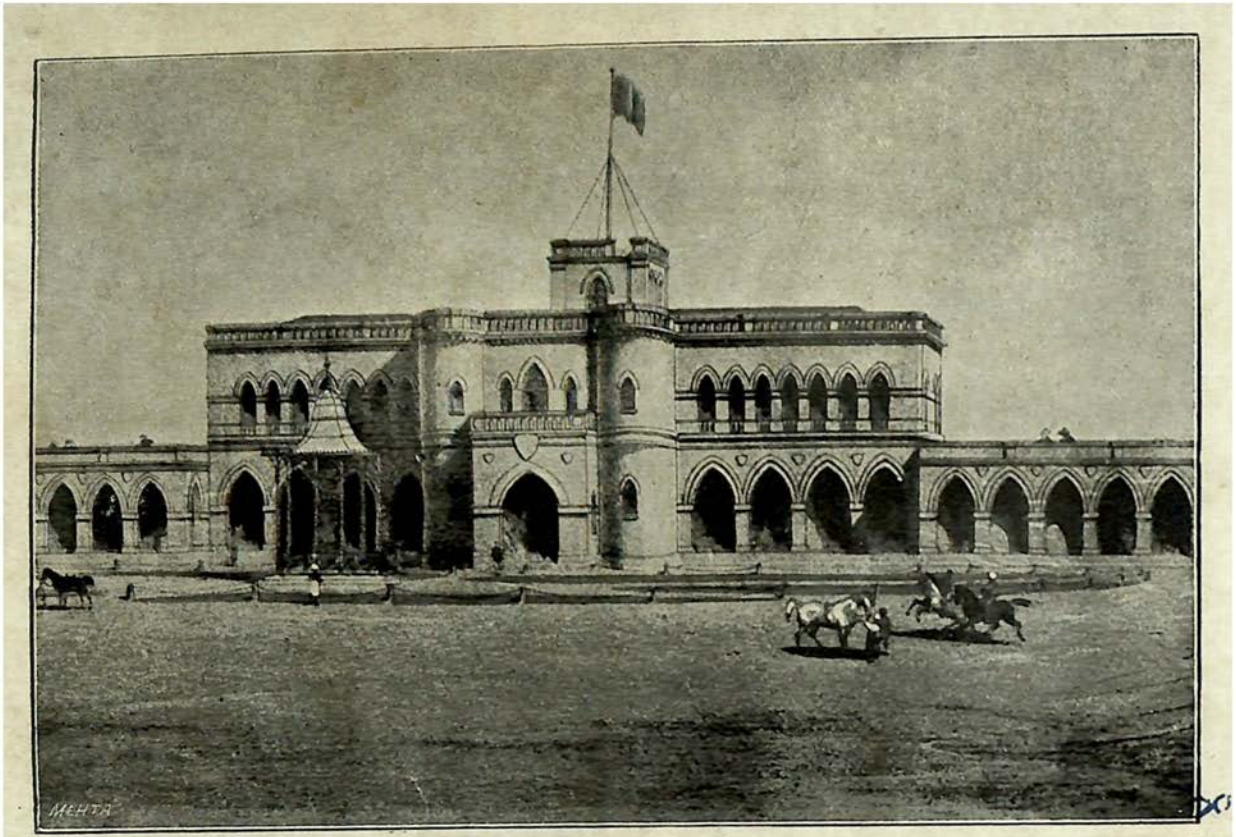
THE RULING CHIEFS OF WESTERN INDIA.



THE RAJ KUMAR COLLEGE.

THE RULING CHIEFS OF WESTERN INDIA

AND THE

RAJKUMAR COLLEGE.

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BY

NAWABZADA NASRULLAH KHAN,

Barrister-at-Law,
An Old Student of the Rajkumar College, Rajkote, and Undergraduate of Downing College, Cambridge.

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PREFACE.

THE friendly feelings and goodwill which I cherish towards the Chiefs, Patvi Kumars, Fantaya Kumars and Bhayats of the Native States have actuated me to write on the various social and educational subjects contained in this book. At times severe criticisms are made on the Native States with a view to improve their administration. Although the critics often fail to take into consideration the circumstances under which the Chiefs have to perform their multifarious and responsible duties, these strictures are to be welcomed as affording evidence that the critical faculty has been developed amongst an Oriental people, owing to the material and moral advancement which society is undergoing under the enlightened British administration. Nothing in this world is perfect, and defects can be pointed out even in the best methods of government. To recommend and support a policy which will effect reforms, diffuse education and enlightened ideas, encourage culture and abandon old customs which are unsuitable to the wants and needs of the present, in order to approximate more nearly to that which is best, is therefore a duty specially incumbent upon educated and thinking men.

With this object in view I venture to give an account of progress, social, moral and educational made by the Native States, the causes which are still at work to thwart such advancement, the early moral training at home of the Patvi Kumars, Fantaya Kumars and Bhayats, the education and discipline imparted to them at school, and the obligations which Chiefs should always seek to fulfil. I do so with the earnest hope that this volume will be the means of awakening the Princes and the members of the nobility to the sense of their own best interest. What progress the Chiefs of Western India have made has been accomplished through the advice and guidance of the enlightened British Government. The Rajkumar College has done useful work. There are few who would not now admit the benefit of receiving education in England, the necessity of employing their energies and time in useful pursuits, the desirability of allowing the Fantayas and Bhayats to be admitted into the civil and military services under the Native States or British Government, of organising on better lines such services for the Native States, and the necessity of encouraging female education. In the pages which follow, these reforms are advocated for the benefit of the Chiefs, Patvi Kumars, Fantaya Kumars and Bhayats. They have for a long time now been given helping hands towards extrication from the darkness of ignorance and shackles of superstition, and it is high time now that they should help themselves without relying on outside help.

The work is divided into several chapters and treats on the following subjects : The moral, intellectual and physical training of the Kumars at home ; the perni-

cious influences in the midst of which they live in childhood; the education and discipline they receive at the College which is founded for their instruction; the desirability of introducing sound reforms thereat; the imperative necessity of introducing a public-school system; and the desirability of effecting reforms in some matters connected with the States. In addition to these chapters a few sketches are given describing some social aspects of life at Native Courts. It is in the hope that those to whom this book principally relates will take what I have written, in the spirit in which it is intended, and that it will be a help to them in the important duties which they have to discharge that I have undertaken this self-imposed task.

NASRULLAH KHAN.

BOMBAY, *October* 1898.

CHAPTER I.

INTRODUCTORY.

HAVING had ample opportunities to study, at first hand and from within, the present condition of the Chiefs and Cadets of the Native States of India in general, and of the Bombay Presidency in particular, I desire to give to all who are interested in the subject an account of the results of my observations and enquiries. The importance of the subject is such that no apology is needed for giving full and candid consideration to it in these pages. The Native States are very prominent features in the policy underlying the administration of Her Majesty's Indian Empire, and the individual rule of the Chiefs has such an important effect either for good or evil on the States themselves that surely it is the duty of every one having the well-being of the Indian Empire at heart, and specially of every cadet of the States, to take a keen interest in their progress. If I throw the search light of criticism on them it is with a view to stimulate the Chiefs to further improve the internal administration of their territories and to strive to set a good example to their people. Before the different branches of the subject are dealt with, something should be said concerning the position of the Native States when the British supremacy over India was acquired. Before the supremacy of the British power was established the Native States were involved in constant intestine feuds. Intrigues of the worst kind were rife, and warfare with neighbouring Chiefs, to say nothing of mercenary adventurers, was constant. While, on the one hand, the wealthy and powerful potentate subdued his less significant neighbours from a desire for aggrandisement; on the other, he often found it difficult to keep his extended territories from the intrigues of his own discontented and designing Fantayas*

* Fantayas: those who belong to the younger branch of a Chief's family.

and Bhayats* whose desire for gain and personal ambition often led them to be up in arms against the very authority of their Suzerain. On the occasion of a favourable opportunity they took as much territory as they could by force of arms and proclaimed themselves sovereigns of their ill-gotten regions. Several Native States can be directly traced in the pages of history to these unlawful assumptions of authority.

The Chiefs, occupied as they were in crushing intrigues and overpowering turbulent Fantayas and Bhayats and other adventurers whose greed for gain knew no bounds, had scarcely any time to devote to the material improvement of their administration. Thus there were no settled laws to govern the people, but the Chief framed his own decrees ; his word was law, and it was as unalterable save at his own option as the laws of the Medes and Persians. Officers nominated by the Sovereign managed the revenues of the State and discharged their administrative functions under the control and direction of their ruler. There were no well conducted and decent institutions to impart education to the ryots. No public works were constructed for developing the productive and distributive power of the country, and thus ensuring the ryots as far as possible against that great scourge of the country—famine. In short anarchy was the rule rather than the exception, and the people groaned under misgovernment. As matters stood, the representatives of the British Power after gaining the ascendency saw the absolute necessity of giving every help and incitement to the Chiefs to evolve order out of chaos. The limitation of the prerogatives and privileges of those who neglected or refused to introduce useful reforms and a more liberal *régime* in their States were threatened. This policy was not clearly laid down at the time ; but it was evolved little by little and emerged clearly to view when the British Empire in India was consolidated. As for the social and moral welfare of the Chiefs and their sons, the British administrators urged upon them the necessity of imparting education and training to their sons. They saw clearly that the happiness and welfare of the ryots were dependent upon the enlightenment, education and fitness of the Chiefs to govern their own territories. With this laudable object in view the Paramount Power actuated by the most sincere and generous motives obtained the support of the

* Bhayats: lineal descendants.

Chiefs towards founding institutions to impart education and training to youths of princely degree. The proposal to educate their sons, however well intentioned, was by no means acceptable to many of the unenlightened and uneducated Chiefs of those times.

But English statesmanship overcame all the difficulties which at first seemed insurmountable. The Chiefs were prevailed upon both to send their sons to these Colleges to be educated and to lend their support in keeping up the institutions. But it was more the confidence which the Chiefs reposed in the integrity, honour and sincerity of the British Government than any desire on their part to impart education and training to the lads that induced them to send them to the College. The reluctance of the Chiefs to allow their sons to associate even with youths of their own rank and condition was one of many difficulties in the way. Other obstacles were the paternal affection which made separation seem so terrible and occasioned needless solicitude lest the youths should become victims to the machinations of designing persons; and the false notion of their own dignity which led the Chiefs (as it still does in some cases) to look down one upon another, even though of equal or nearly equal rank. Nevertheless the strenuous efforts on the part of the British political officers removed slowly but surely the barriers raised against a policy calculated to further the interests of the Chiefs and their posterity. Prejudices, however, have died hard, and some of them even now survive. A larger number of Chiefs are being educated now under the auspices of the Paramount Power than was the case a quarter of a century ago, but the fact that education has not made such a marked progress among the Chiefs as it ought to have done, must be admitted. This is due to many reasons, and chiefly to the want of early moral, intellectual and physical training at home.

CHAPTER II.

The Moral Education of the Rajkumar at Home.

In this chapter the moral environment and up-bringing of the Rajkumars in their own homes will be considered on more general lines than it is attempted to discuss in the chapters which follow. The moral education of the Rajkumars is a subject the importance of which cannot be overstated. Moral education and religious instruction must not be confused together. Religious instruction is imparted to every Oriental, prince or peasant, under maternal care and from maternal lips. It is the moral education of the Rajkumars rather than the religious instruction which is defective. Religious training and the cultivation of the moral nature must go hand in hand if there is to be true development of that which is best in man, and if his character is to be rightly formed. It is a proved fact that the foundation of moral education is laid at home where the mind and character are slowly but surely unfolded. It is a common saying that manners make the man ; there is a second that mind makes the man ; but truer than either is a third that home makes the man. It is there that the heart is first opened, and that the habits of a lifetime are formed ; there, too, the intellect receives its first awakening impetus, and character is moulded for good or for evil. Those well acquainted with the family life of a Chief know very well that education calculated to improve the whole man is not given to the Rajkumars, excepting in a few cases.

In his earliest years the training of the Rajkumar falls into maternal hands ; but, in the majority of cases, as soon as the youths are five or six years old, they are taken from their mothers' charge and are left to the care of some Durbarees. Most of the Durbarees are hereditary servants, many of whom are also the subjects of the Chief. The fidelity, honesty and sincerity of many of them cannot be denied. However, there are Durbarees and Durbarees, and the more pushing and intriguing ones gain favour with the prince. These persons are

THE RAJ KUMAR COLLEGE GROUP.

(Students with Mr. W. C. Waddington, Sir Charles Ollivant and other Officers.)

neither educated nor enlightened, and in default of real ability they gain their ends by vile intrigues and mean flattery. The will of the youth is neither opposed nor his conduct corrected. Nothing is done to offend the youthful wards ; and in every way their whims and fancies are pandered to. Time rolls its ceaseless course, and meanwhile the Rajkumars spend their days in the midst of pernicious surroundings. Youth is an age when one is apt to fall a prey to many temptations. It is said with much truth that young men cannot help imitating those in the midst of whom they live. Men, specially in their youth, are by the law of Nature imitators. Such being the case, the early association with the Durbarees makes them more or less impressed with the speech, the manner, the gestures, and the very habit of thinking exhibited by them. As a child advances from childhood to boyhood, and thence again to riper age, paternal superintendence is most valuable, and, indeed indispensable, to the formation of a strong character. But the Chief himself not being educated does not understand the value of moral training, and therefore is unable to exercise that paternal superintendence which an educated man can.

In case a Chief who has the interest of his sons deeply at heart appoints a person of good education, trust and respectability as guardian and tutor to his sons, the courtiers, in whose intrigues he takes no part, never rest until they get him removed from his post. This is accomplished by prejudicing the mind of the Chief. All such attempts prove futile in the case of a Chief of independence and strength of character. But in case a Chief is weak-minded he lends his ears to what the courtiers say and acts according to their counsel. The next thing they do is to bring round the youthful Kumars entirely to their views in making head against their guardian, lest any favourable expression of opinion that may fall from them in regard to the tutor may undo what they have done after much labour and great trouble. The inexperience of youth on the part of the Kumars is in favour of the plot of these men, and they do not scruple to use it to the best advantage. The Kumars accept the suggestions of the Durbarees, and instigated as they are, begin to find fault with their guardian and tutor. The Durbarees set to work also. His zeal to bring up the Kumars to the best of his ability is construed

into a plot on his part to gain influence with and control over the Kumars and to have the upper hand of them with the long cherished and concealed object of estranging the sons from the father, and thus bringing utter ruin on the whole family. In fine, the accusations are so numerous and plausible that they cannot but produce the desired effect on a weak-minded Chief. All this results in the dismissal of the guardian, and consequently proves prejudicial to the moral education and discipline of the Kumars who are again left to the tender mercies of the courtiers alone. The confidence blindly reposed by the Chief in the integrity and fidelity of such designing persons about him leads to disastrous results, and prevents him from employing persons of good character to watch and guide the conduct of his Kumars. The character of the Rajkumars is left to be entirely moulded by the associations amongst which they live, and by reason of this they are prevented from growing up to years of discretion healthy, wise, accomplished and capable of contributing to the well-being of those who are connected with them. The pernicious influences of their early surroundings govern their whole conduct and make them prefer pleasure to work. In consequence they take the world easily, living for themselves alone and indulging in dreams of vainglory which lead to no results. Home, which should be the seminary of moral education, has under such circumstances no wholesome influence for the Kumars.

It is gratifying to find that some Chiefs now a days engage the services of European or Native governesses to bring up their children. It is clear that up to a certain age the youths ought to be left in charge of persons of respectability, character, and education, and good governesses are the proper persons for this purpose. Women understand children better than men, and the substitution of good and experienced governesses for the Durbarees to bring up the Kumars will prove of great benefit to the youths in after-life The mothers cannot look after their children properly, their attention being directed by the inexorable law of custom to other matters. Nor are they sufficiently educated and enlightened, excepting in a few cases, to bring up their offspring in a manner befitting their position. There is always the danger of uneducated and unenlightened mothers spoiling a child by imbuing his mind with unsound sentiments.

In cultured circles in England children are left to some extent under the care of governesses, the parents being unable to devote all their attention and time to the up-bringing of their offspring. But nevertheless they are ever watchful of the training of their children, and from the results one can judge that training under persons of the class suggested will help to remedy the evils to which I have drawn attention, and evils which tend to rob the Kumar of that most precious possession, a strong, robust, moral character. Smiles rightly says: "Character is the crown and glory of life. It is the possession of many constituting a rank in itself, and an estate in the general goodwill, dignifying every condition of life, and exalting every position in society." The same author further says: "Men of character are not only the conscience of society, but in every civilized nation and well-ruled State they are motive power. Though a man have comparatively little culture, slender abilities, and but small wealth, yet if his character be of sterling worth he will always command an influence whether it be in the workshop, the counting-house, the mart, or the senate." Canning wisely wrote in 1801 : "My road must be through character to power. I will try no other course, and I am sanguine enough to believe that this course, though not perhaps the quickest, is the surest. You may admire men of intellect, but something more is necessary before you will trust them."

Likewise Lord John Russell once observed in a sentence full of truth: "It is the nature of party in England to ask the assistance of men of genius, but to follow the guidance of men of character." Thus it is clear that the real value of good moral education, upon which the formation of character depends, cannot be overstated. This being so, the desirability of employing good and experienced governesses for the Kumars is very evident. To some it may seem a needless expense to employ either European or Native governesses who are to be highly paid; but when the good, which training under such persons does to a youth, is considered, no one having the good of his children deeply and sincerely at heart, will grudge the expense he has to incur. It is an investment which pays back tenfold. Moral training of the best kind should be given to the Kumars, for on that depends the formation of one's character and much of their future usefulness.

CHAPTER III.

Home Studies of the Kumars.

As regards the intellectual education at home a great deal can be said, although not of a pleasing nature. The Rajkumars are usually put under a private tutor to initiate them into the art of reading and writing. For three hours or so daily the youths study and are not allowed to work for a longer period. The princely students are apparently supposed to possess very delicately constituted brains, and it is feared that they may overwork themselves and thus injure their health. It is no exaggeration to say that almost all members of the princely and other high families in India are wedded to the belief that it is a suicidal policy to make these hopefuls work as hard as others. The venerable tutor, who is termed "Master Sahib," has, in many things, to conform himself to the wishes of his pupils who pursue their own whims and fancies. They devote three hours to their studies, but remain in the study room for a much longer time which they wile away by indulging, quite unmindful of their preceptor, in any amusement they please. Sometimes it is a rare good sight to look into the room set apart for study. The students are seen playing to their heart's content; while the worthy "Master Sahib" is enjoying a good quiet nap. A lenient teacher stands the risk of being trifled with by his pupils who are full of fun and jollity, and frequently by way of diversion play pranks at his expense. When the Master Sahib is safely locked in the arms of Morpheus, the pupils are found amusing themselves with all sorts of juvenile tricks. Sometimes the fun is carried to such an extent as to ruffle the temper of the learned and worthy preceptor. Therefore a complaint is lodged with the Chief or Sarcar—as he is called—against the delinquents. The Sarcar Sahib Bahadur, after the Master Sahib has given full vent to his injured feelings, and stated his case with a heavy heart, responds after a good old hearty laugh and passes judgment without calling on the other side to reply. He finishes his

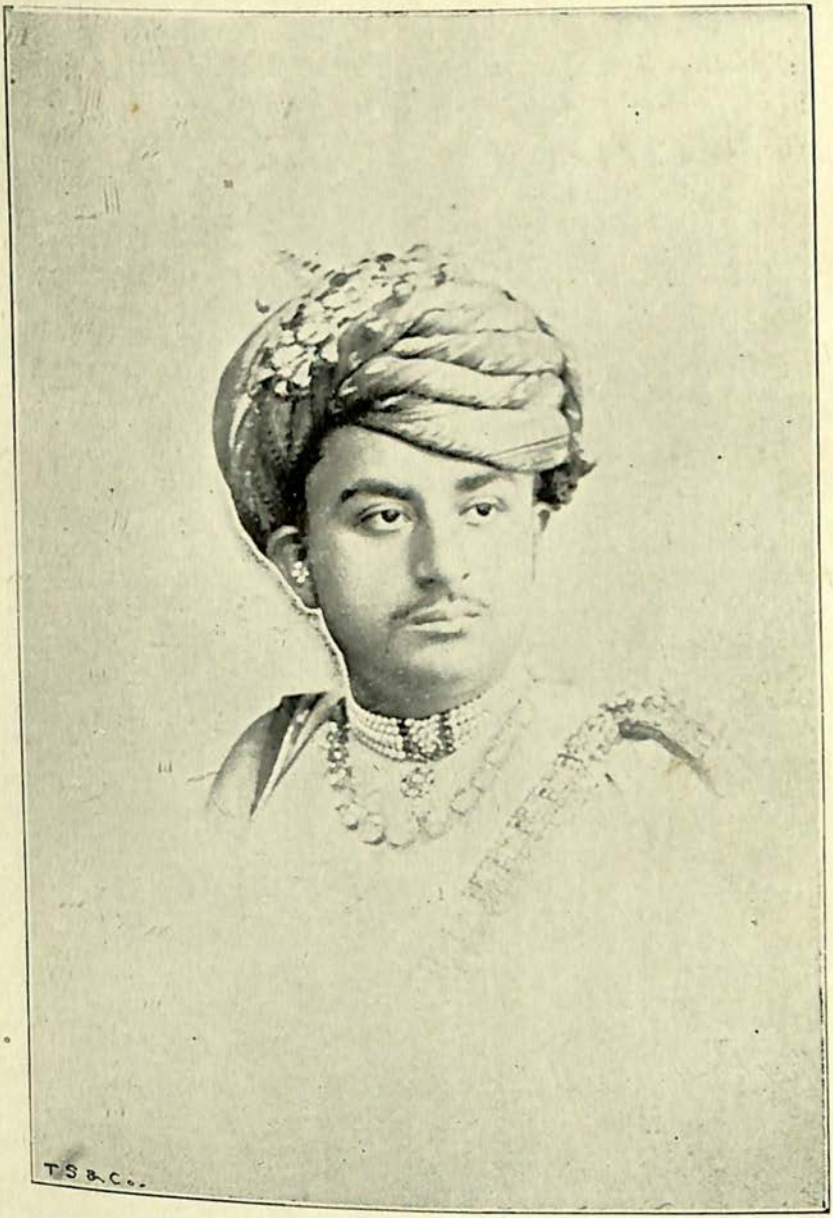
summing up with the remark that the pupils are after all Rajkumars, and so are expected and entitled to divert themselves and play such pranks.

The crestfallen and provoked Master Sahib is further asked to keep his wits about him, and not to fall asleep during study hours. He is asked to shut his eyes to such trivial faults on the part of his pupils. No pains are spared, however, to soothe the feeling of the Master Sahib; so that with high spirits and hopes of future advancement he resumes his task and teaches the pupils just as much as they choose to learn, knowing that it is best to accommodate himself to circumstances if he wishes to be in the good graces of the Sarcar. Under such circumstances it is not surprising that, in the generality of cases, the intellectual education imparted at home to the Rajkumars is limited to the third or fourth book of English, and to the secondary education in Gujrati.

The knowledge of mathematics, geography and history is meagre and quite imperfect, nor does the tutor, except in a few cases, exert any moral influence over the pupils; for he is entrusted solely with the task of imparting intellectual education. As has been already remarked he is often employed on the recommendation of some favourite Durbarees, who well understand that it is to their advantage to secure a man who will always be under their thumb, and who will not interfere with their plans for securing their own advancement. As the tutor has little influence or authority, the services of a man of intrinsic worth and of independence of character are not likely to be obtained, for no such man would suffer being led by the nose by mean courtiers. By some the idea of educating youths of princely degree is scouted as inconsistent with their rank and position. Rajkumars say these wiseacres are created not to drive the quill like Bania Shetjees, but to wield the sword, to command others, to rule and to live in clover on the properties of their ancestors. Although the number of those who hold such views is decreasing, the theory cannot be said to have entirely disappeared; nor is it likely to do so for some time to come. All this, it is evident, proves prejudicial to the education of the Rajkumars which remains defective.

Here again, however, the exception proves the rule. There are a few princes who have received good education at home. Amongst them may be mentioned His Highness the Nizam of Hyderabad, who was educated at home by Captain Clarke.

His Highness Shiaji Rao Gaikwar of Baroda was educated at home by Mr. Elliot, C.S.I., of the Bombay Civil Service. Other princes who had like training are Their Highnesses the Maharajah Scindhia, the Maharajah Holkar, the Rao of Cutch, and the late Maharajah of Mysore. The Maharajah of Kholapur and the Maharajah of Bhownagar, after studying at the Rajkumar College, Rajkote, for a few years, were put under the able tuition and guidance of Mr. Fraser, of the Bombay Civil Service, who is now tutor to the minor Maharajah of Mysore.



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CHAPTER IV.

Physical Education at Home.

The Rajkumars are not usually so fond of physical training as could be wished. In too many cases they simply drive about and consequently do not get sufficient exercise. In some principalities however, as for instance in Rajputana, every Kumar from his childhood is taught like his ancestors some soldierly exercise, such as gymnastics, fencing, riding and archery. But in almost all other cases the Kumars spend their time in idle talk. What a contrast there is in this respect, at all events between a Rajkumar of past times and of these days? In former days every Rajputra, whether Hindu or Mahommedan, was from his youth initiated into the art of fencing, tilting, wrestling and similar manly sports; but nowadays such exercises are seldom encouraged and so are becoming obsolete. In olden times it was a part of the education, not only of those who participated in wars and battles, to be instructed in such manly exercises, but of other Kumars also. It was on expertness in these accomplishments that every Rajputra deservedly prided himself. We are aware that these are not the turbulent times of old, when the peace of every Indian hearth and home was disturbed by frequent wars and incessant invasions; nevertheless it is well to bear in mind the maxim *Si vis pacem para bellum*—If you desire peace be in readiness for battle. We must not lose sight of the fact that our soldierly training will assuredly stand our Gracious Sovereign the Queen-Empress and ourselves in good stead in case—which God forbid—we are called upon to fight against a common foe. Besides the martial exercises will develop the physique of these youths and make them stronger men than they can possibly be while they neglect manly pursuits. It is gratifying to see that in some instances young Chiefs have shown by their prowess the advantage of the martial and physical training which they have received. Reference will be made to those Chiefs educated at the Rajkumar College, and who have distinguished themselves in sports and

horsemanship and soldierly discipline in the chapter on the "Old Boys of the Rajkumar College."

It may be mentioned here that on the occasion of his installation to the throne of Gwalior, His Highness the Maharajah Scindhia himself went out at 3 A.M. to inspect the guards placed round the camp of His Excellency the Viceroy. This showed both the goodwill entertained by the Maharajah towards the Viceroy and the martial training and discipline which he had received. His Highness's father, the late Maharajah Scindhia, was every inch a soldier. It is a pity that more Chiefs or Kumars do not realise the benefits of martial and physical training and discipline which give strength and courage. and are means towards the preservation of the *mens sana in corpore sano*.

CHAPTER V.

The Rajkumar College.

As stated in the introductory chapter, the lack of education amongst youths of princely degree led the Paramount Power through their political representatives to persuade the Chiefs to found an institution where their sons can be afforded opportunities to receive education and training, and to mix with persons of equal birth and position in life. With this object in view the Rajkumar College was founded in Rajkote, the capital of Kathiawar, in the year 1870 by the Chiefs of the Province under the auspices of the Paramount Power. The foundation-stone was laid by Colonel Anderson, the then Political Agent, and the College was opened by the late Sir Seymour Gerald Fitzgerald, K.C.S.I., the then Governor of Bombay.

The College is a big square, open on the east. At the end of the two wings are situated two bungalows, one for the Principal, and the other for the Vice-Principal. Behind the two wings are the kitchens. Each student occupies one set of rooms, excepting that two brothers share the occupancy of one set. On the southern side of the College stables are situated for the students' horses, and a neat small garden behind them. In the middle of the central block of the building the British flag is displayed. The College compound is enclosed on all sides with walls about six feet high. A racquet court is found behind the wing on the northern side. To an outsider the College building seems at first sight like a castle. On close inspection the two wings look like barracks, but the central block presents the appearance of an educational institution. In each of the two large wings there are twenty rooms for residence for the students. It had only one wing until the year 1880, when another was constructed through the munificence of the late Maharajah Takhatshingji of Bhownagar, who was an old student and a great supporter of the College.

The aims and objects of this institution are to afford to the Rajkumars at one and the same time the means of sound

education and intellectual development in addition to manly physical training. Patvi Kumars, or heirs-apparent, and Fantaya Kumars, or cadets or members belonging to younger branches of the families of the Chiefs of the Native States, are sent to this institution to receive education. Those Chieftains of petty States whose means do not permit them to incur the expense of the education of their sons at the Rajkumar College, and Bhayats of almost all the Chiefs, go to study at the Girasia School at Wadhvan, a description of which will be given elsewhere.

The late lamented Mr. Chester Macnaghten, M.A., of Trinity College, Cambridge, who died in February 1896, was the Principal of the College from its foundation in 1870 to the date of his decease. Mr. Morashvar Atmaram Turkhad was the Vice-Principal, but he was transferred a year or two ago to the post of Educational Inspector for Kathiawar and Cutch. Mr. William Waddington, B.A., of the Ahmedabad College, was appointed in his place as the Vice-Principal. On the death of the late Mr. Macnaghten, Mr. Waddington was selected as the Principal of the College and worthily maintains the traditions of the institution.

A "fresher" to use our Cambridge 'varsity term, is brought under a completely new environment. He finds himself in an entirely different atmosphere, but the change is one altogether for the better, and his surroundings are far healthier than they have formerly been. In the beginning it generally happens that he finds it difficult to conform to the rules and regulations. The difference is great, for while at home he was his own master and used to have his own way, here he has to obey the College bell, as a soldier must the call of the bugle. By six in the morning he mounts his horse and goes off to the drill ground or to the gymnasium, for at the College the students learn drill and do gymnastic exercise on alternate days. There the lately arrived student sees new and strange faces. The drill-master, a non-commissioned officer from the British Native cavalry, first of all initiates the fresher into the art of drilling. When the sword and other exercises are over and the troopers have formed into two ranks the squadron marches off. At one moment the "fresher" looks round about him with astonishment, at another he clings to his saddle and fears that he will be thrown off his horse. As he does so the happy and pleasant recollections—

for they are so to him—of home life crowd in on his mind and he becomes home-sick. But in course of time such reminiscences wear off, and he takes heartily to riding and other manly sports, such as cricket, racquets, foot-ball, tennis and exercise in the gymnasium.

Punctual to the minute the squadron returns to the College and at seven all the Kumars repair to their respective rooms to prepare for school. At ten they go to school. There are six classes in the College, some students who begin from learning the alphabet join the last or sixth class, which is really the preparatory class. Others join the fifth or fourth class having been instructed up to that standard at home. The subjects taught at the College are as follows: English, Gujrati, Mathematics in Arithmetic, Euclid and Algebra, Geography and History, Poetry and Prose, both in English and Gujrati. The English language is taught with great pains. Gujrati being the language of the province is naturally taught well. Mathematics are taught up to the standard which is prescribed for the Matriculation Examination of the Bombay University. Besides this a treatise on Book-keeping and Village Accounts compiled by Mr. Turkhad, the former Vice-Principal, specially for the College, is used. The treatise is an able and instructive book and very useful to many students, as it deals with a part of the work of the Revenue Department. In English literature works by some of the best authors, both ancient and modern, are studied. Some attention is paid to English and Indian histories. The pronunciation of the English language is taught with great care and nicety.

Examinations are held terminally as well as periodically, the former being conducted by the College staff. Periodical examinations for the last three years have been conducted by the Educational Inspector for Gujrat. But before that the successive judicial assistants to the Political Agent for Kathiawar were appointed examiners. Two such officers, who have since attained the highest positions in the Judicial Department, were amongst the examiners, namely, the Hon'ble Sir John Jardine (now on the retired list of Judges,) and the Hon'ble Mr. Justice Candy, of the Bombay High Court. The latter Judge used to examine the College in Gujrati, which language he knows as intimately as a native of this country. Both he and Sir John Jardine have taken deep interest in the affairs of the College. Messrs. F. C. O. Beaman, S. Ham-

mick, H. F. Aston, G. C. Whitworth and several other members of the Bombay judicial service were also examiners. Mr. Whitworth, who took great interest in the students, delivered a series of interesting and instructive law lectures, which have been published in book form for the benefit of the Kumars.

The students go to their respective classes at ten o'clock. At two they are free from their labour to take their lunch, and at three they resume work until five. At half-past five they go out into the play-ground for either cricket, racquets, foot-ball or tennis. At half-past seven or about that time they return, and after a meal at eight, they go for an hour to their respective libraries, or as it is called the Musahib's room. "Musahib" literally means a companion, but in the College the person who superintends the College is called a Musahib, having duties to perform identical to those discharged by proctors in the Cambridge and Oxford Universities. Each wing has a library of its own and a Musahib to look after the Kumars. At ten the bell tolls for bed. After ten the Musahibs go on their rounds to see that all is well in the College. This they have to do three times during the night, at intervals of three hours. Sometimes the Principal and the Vice-Principal also go their rounds. The fresher unaccustomed as he is to such nocturnal visits, gets rather flurried and is made nervous by the sudden appearance of the College authorities who, he fears, have come to ask him to learn his lessons in the dead of night. Some of the old boys even get frightened out of their wits by the appearance of the College dignitaries at the time of their profoundest repose. Many a time a boy has shut his eyes out of fright and also to avoid its being discovered that he is awake, and this I can say from personal experience.

The students' social life at the College is one of alternate work and pleasure. Six hours a day the boys are at their books; many study at home also for three or four hours. Sunday is a holiday. Some other holidays are also observed. Despite the caste system some tea parties, &c., are got up. A Rajput if he be not orthodox (and many students are not so now) is willing to take tea with others, as for instance Mahommedans and Kathees. The latter although Hindus cannot sit at one board with the Rajputs. When a College fellow is about to leave the *Alma Mater*, a tea party is given in his

THE LATE MAHARAJAH OF BHOWNAGAR.

honour. Speeches are made and compliments paid to the departing friend. Great hilarity prevails, and sometimes the Principal and Vice-Principal also join in the informal function. Friends ask each other to dinner. Guests are sometimes invited with the Principal's permission. The whole day on a holiday is spent in playing cricket, racquet or tennis.

Sometimes theatricals are got up. Some scenes from the plays of Shakespeare are acted and also some from Gujrati historical plays. The late Mr. Macnaghten used to take great interest in private theatricals and personally instructed the students in their parts. The first time theatricals were performed, the students' companions showed their annoyance at compelling, as they thought, the Rajkumars to tread the stage. Unfavourable criticisms were heard, but no one took any notice of them. Even the Kumars' parents took a different view from that presented to them by the men sent with their sons. They held that it was simply a means for the youths to amuse themselves and their College fellows. The youths liked it and took to it so warmly that they used to look forward with unbounded delight to the day when private theatricals would be given. It is hoped the late Mr. Macnaghten's successor will keep up the practice of getting up private theatricals every now and then, which will contribute both towards amusing the youths and instructing them in elocution.

Two vacations, which extend over three months and a half, exclusive of other holidays observed at the College, are given every year. Almost all the students go home to enjoy their holidays. A few spend the time in making a tour to Upper India or by staying at a hill-station. The holidays at home are spent in the midst of one's relatives, friends and companions. Sometimes one is apt to relapse into his former habits. The atmosphere at home, as described in preceding chapters, is not at all wholesome. The time is spent either in idle talk or dissipation. One's people at home see a marked change brought about by the discipline enjoined at the College. But influences from which the youth has been freed at Rajkote again assert themselves when he is at home, and therefore he often feels a good deal of reluctance to go back to his studies. However, when he returns to the College the feeling of repugnance which was gaining on him disappears as he finds himself again in a wholesome and stimulating atmosphere.

CHAPTER VI.

Reforms at the Rajkumar College.

This chapter will contain all the suggestions I intend making in respect to the Rajkumar College except one, namely, a freer resort to the public school system, which will form the subject of a separate chapter.

1. From the account I have given in the preceding chapter it is manifest that the curriculum at the Rajkumar College is not so complete as to satisfy youths who are desirous of prosecuting their studies up to an advanced stage.

2. It is of the greatest importance that at least half the members of the College staff should be Europeans or else England returned or highly educated Indian gentlemen or graduates. The Principal has always been and is a European. The Vice-Principal, the head master, the first, second and third assistant masters and the two Musahibs should all come under this classification. By the employment of such men better opportunities will be afforded to the students to come in daily contact with men of the highest culture, intellect, independence of character and integrity of purpose. The account of the life of the late Mr. Macnaghten shows how much he was liked and respected by his pupils. Mr. Turkhad, the Vice-Principal, was held in high esteem by the students. His experience of the College, and his intimate acquaintance with the habits and customs of the people of Kathiawar and Gujrat cannot readily be surpassed. He once acted for six months in the absence of the late Mr. Macnaghten on leave. Mrs. Turkhad used to take great interest in the students.

Professor F. A. Selby, of the Deccan College, Poona, twice acted for the late Mr. Macnaghten: once for a term of six

months, and another time for a period of a year and a half. During the term of his office, Professor Selby won the esteem and affection of his pupils, and was ever anxious to see them improve and receive the best training and education. Nor was he less careful to impart to them physical training. Professor Selby's appointment as the Principal would have been of great advantage to the College, but it is understood that he himself did not wish to exchange his place as the head of such an advanced institution as the Deccan College for the Principalship of the Rajkumar College, where only secondary education is given.

Mr. C. H. Candy, B.A., LL.M., of Rajaram College, Kholapur, once acted for the late Mr. Macnaghten, and was much respected by the students for his genial disposition and goodwill towards them. The selection of Mr. C.W. Waddington, B.A., of Ahmedabad College, for the Principalship has been hailed with satisfaction. From all accounts it is clear that Mr. Waddington is well maintaining the reputation of the College. It is gratifying to learn that he has already proved himself an able preceptor, a true friend, and a sincere well-wisher of the Kumars. He has not to encounter the same difficulties which the late Principal had to overcome. The lasting success of his work may now be said to depend largely upon his effecting such reforms in the curriculum as may conduce to the intellectual welfare of the Kumars.

While I was at the College, we had a good staff of teachers, some of whom are still there. Mr. Hari Krishna Lal Dave, the Head Assistant Master, was an able teacher and much respected by his pupils for the interest he used to take in their welfare. Mr. Dave at present holds the post of Private Secretary to the Thakore of Gondal. Mr. Manecklal Jagjivandas Surti, a competent teacher, who served the College for a term of thirty years, has now retired upon a well-earned pension. He had endeared himself to all his pupils for his sincerity of purpose and straightforwardness and was held in high respect by all. Mr. Patack, who left the College on promotion a few years ago, wrote an interesting play in Gujrati specially for the Kumars. It was staged and acted by the students with great success. There are other experienced teachers in the institution, namely, Mr. Gulabhai Desai, Mr. Mansukla Patel, Munshee Mohomed Hussain Panchiasi and Mr. Cursatji Dosabhai, the gymnasium master. We were

all very sorry to lose the services of our former gymnasium master, Mr. Cowasji Desai, who joined the Thakore of Gondal's service as his household secretary. All his pupils had great regard for him.

The Musahibs or Proctors should belong to one of the three categories I have cited, for their duties are as responsible as those of the school-masters. They not only go their rounds in the night time to see that all is well, to watch the conduct of the Kumars' servants and followers, but at times they have to advise the students in a good many ways even though the youths are generally well-behaved.

It is not suggested that the Kumars should be turned into mere imitations of Europeans, but there can be no doubt that contact with teachers and monitors of that race will unconsciously improve them in many ways. The salaries of such persons may be considered as too high for the College to pay. But the good done to the students by such a change in the staff will fully repay the salaries that would have to be offered. As it is, some Chiefs have to spend large sums of money on the education of their children even after they leave the College, for they feel the necessity of perfecting it. But by paying high salaries to an efficient teaching staff this expenditure will be saved, and all the students will reap the benefits of advanced education.

3. A great desideratum is the formation of a debating society, where discussion on various subjects suited to the capacities of the students should take place. Many Kumars in after-life have more or less public speaking to perform, and a society of this character will afford them facilities for developing their capacities for debate, public speaking and elocution, and interchanging their ideas with each other and with persons of more advanced culture than themselves. The European and Native officers and gentry of Rajkote and the district should be admitted as members of the society. Revenue, finance, agricultural, judicial and other matters connected with the administration of the country might be discussed. This would enable the youths to obtain a clearer insight into a variety of administrative subjects which they will have to deal with in after-life.

4. In my opinion a most important reform is the introduction in the curriculum of a class for instruction in revenue and judicial subjects. The Patvi Kumars have to undergo training for six months or a year in revenue, judicial and

other administrative work, before taking over the government of their respective States. The time allotted for this purpose is far too short, even to obtain a working acquaintance with the elementary principles of the revenue code and the law. Nevertheless a youth having only this brief drilling is expected to preside in appeals in the revenue and udicial cases and to dispose of other executive work. Thus he has to perform important duties for which he is inadequately qualified by his learning and experience. This leads to bad administration and many other evils, the Chief being compelled to rely on the knowledge and experience of his subordinates whose honesty— an unknown quantity— is the only guarantee against temptations of many kinds : corruption, injustice and intrigues. In order to avoid these evils and to give opportunities to the young Chief to acquire sufficient knowledge and experience in the different branches of the work the opening of a class, such as I have suggested, is imperatively necessary. An experienced civilian should be appointed to conduct it. It should be made compulsory on all Patvi Kumars to pass a satisfactory examination before leaving the College in all the subjects. After completing this course they may be associated for a short time in their respective States prior to their being invested with full powers. The importance of such instruction impresses itself with all the more force from the fact that a Chief having full powers invested in him, on attaining his majority has to exercise the highest criminal and civil powers identical to those exercised by a High Court Judge and executive powers similar to those enjoyed by the Governor and his two Councillors.

It may be urged that by introducing such a system of examination, the dignity of the Chiefs will be impaired. But this view does not bear scrutiny ; for, when the responsible and multifarious duties which a Chief has to discharge are taken into consideration, the utility of such instruction will be fully realized. Moreover, such training will develop a taste in the youths for the responsibilities of their position in after-life. They will work with greater energy and more perseverance, looking forward to qualify themselves for their duties instead of perfunctorily getting up their daily studies, languishing to return to their States, as is often the case at present. In addition to receiving excellent training and education in this respect, they will clearly perceive what duties they have to

perform, and accordingly exert themselves to obtain sound knowledge and experience of their work. Their talents and capacities for work will be better developed than at present by associating them jointly with officers in the administration of their States for the term of six months or one year previous to their being invested with the full powers of rulers.

5. The practice of studying six hours at the College should be discontinued. The system, I consider, puts rather too great a strain on the students. In each class there are scarcely a dozen youths. In some subjects the first half-hour is given to prepare the lesson and the other to say it. This practice can be abandoned with advantage. Five hours at school are quite enough, for even that entails a great deal of home study in the preparation of the lessons.

6. The progress made in a year at the College is far greater than that prescribed for other public and private schools. I can say from personal experience, as well as from that of my school-fellows, that a student does not remember half of what he is taught. Therefore the system of prescribing yearly studies, better calculated to be retained by the students, should be followed at the College, as is done at many other public institutions.

7. In order to administer the affairs and watch the progress of the institution a committee is formed of the Dewans and Karbharees,* of the States of Kathiawar and the Principal of the College as members and the Political Agent as the President. Up to the present the College committee does not seem to have done any particularly useful work. As to the intellectual, moral and physical education and discipline of the Rajkumars, the Principal is of course solely responsible, and it rests with him to carry out any proposal made by the members of the committee.

Many of the Dewans and Karbharees cannot be expected to understand educational matters, and so to be able to propose reforms calculated to conduce to the material and intellectual welfare of the Kumars, for they are persons neither of high culture nor liberal views. To say "Yes sir" or "Haji sahib" to everything the Political Agent suggests is a poor way of doing committee work. The Political Agent unless he be weak-minded or whimsical, expects to

* The ministers of petty Native States are called Karbharees.

THAKORE OF MORVEE.

learn their views, and is no doubt too much of an Englishman to give them the go-by. But seeing that the members express no views in connection with the business discussed, he thinks that they have nothing new to propose. Such a state of affairs is a direct barrier to the progress of the College; therefore in the interests of the institution and also to ascertain the views of all the "old boys" a committees elected from amongst the ranks of the past students, Chiefs and Fantaya Kumars should be formed. The Chiefs and Fantaya Kumars should themselves select members of the committee. One of the Chiefs should be elected as the President in the place of the Political Agent, for the latter having multifarious duties to perform in all parts of Kathiawar, although he may be actuated by the best desires, cannot be expected to take such a keen interest in the affairs of the College, or devote so much time thereto as old students. Several Chiefs can be found nowadays quite capable of presiding over the deliberations of the committee. Therefore it is right and proper that one of them should fill this office, and it seems to me the change will be of great benefit to the College. The entire direction of the administration should be in the hands of the most respected Chiefs who have been educated within its walls.

The custom of representation by the Dewans and Karbharees on the College committee ought to be abolished, for the affairs of the institution require personal attention from the Chiefs. Without inconvenience to themselves and loss of their services to their States the Chiefs can very well spare time to personally interest themselves in the affairs of their *Alma Mater*, especially as their sons are educated at the institution.

The foregoing suggestions for reform will be met with considerable difference of opinion. But I am confident that generally speaking they will commend themselves to past and present students, and to those in authority whose experience of the College has shewn the desirability and usefulness of modification. Indeed the speech delivered by Lord Sandhurst at the College in November 1897 shows that the proposal to appoint a committee of management consisting of past students has already been adopted. Other reforms will naturally follow from this.

CHAPTER VII.

The Public School System.

The most needed and at the same time most sweeping reform I propose in connection with the Rajkumar College is that it should throw open its doors to the members of the aristocracy generally comprising the Jahgirdars, Girasias, Patidars and sons of other wealthy gentlemen to be found amongst the Hindu, Mahommedan and Parsee communities. According to the present system none but youths of princely degree are admitted as students. A quarter of a century back the Chiefs were immersed in the darkness of ignorance. To induce them to educate their sons was a task of no little difficulty. The Chiefs of old set their face against sending their boys to school. By unceasing persuasion and gentle advice the representatives of the British Government brought round the Rulers to a sense of the duty they owed to themselves and their sons in this respect. The Chiefs of old were greatly opposed to sending their boys to school unless the advantages conferred upon them by birth were fully recognised and conserved by educating them at the institution to the exclusion of others not of equal position in life. Hence the Rajkumar College was founded exclusively for youths of princely degree.

Thanks, however, to the diffusion of education, many Chiefs who were educated and trained at the College are now anxious to see a development of the institution, and would not object to their sons associating with youths of aristocratic though not of princely birth. In some cases the Chiefs who are old students of the College have shown reluctance to send their sons thither, as they understand they can be educated with greater advantage either at some institutions in England or under private tuition in India. This feeling will grow unless the authorities recognize that the time has come when reform must be carried out in the existing system. What is wanted is the introduction of the public school system in its entirety at the

Rajkumar College. The barrier that places outside the pale of the institution youths of good and respectable families because they do not belong to ruling houses works a great deal of harm and prevents the Kumars from benefiting themselves by mixing with youths of different walks of life, instead of keeping to persons of their own class and condition. In contact with such youths the Kumars will learn unconsciously many things it is desirable for them to know if they are expected to lead successful careers in after-life.

In order to thoroughly acquaint ourselves with the opinion expressed by the former Governor, Lord Harris, in respect to this subject and several others we may quote some extracts from his speech, delivered before he handed over the seals of office in the year 1893, when he presided on the occasion of the College prize distribution. His Excellency said:—

I have visited Rajkumar College to-day with the greatest interest. I have heard very much of it, and I was extremely anxious to see, so far as one can on a short visit, the system you are pursuing here by studying the demeanour of your pupils, by inspecting your building, and generally by such opportunities as I had of seeing the pupils, of gathering a slight idea of whether the system is a good one, or not, and I have no hesitation in saying that from my cursory observation and examination I am satisfied that this College is doing a very good and useful work, and I do not think it is necessary, or would be solely, to look at what we see in and about the College itself.

But it is only fair we should look back at what the College has done in these twenty years. The Rajkumar College has emerged from its infancy, and its reputation is established. Mr. Macnaghten has alluded to the desire of Government to encourage education in other parts of this presidency and the support to this College by the young Chiefs coming here. No doubt Government is always anxious to maintain, as far as it legitimately can, a College of this sort, but there are other considerations which we cannot overlook, those of climate and of health, and they must invariably affect questions of that kind; but, as I shall say presently, it is obviously the policy of Government to assist in every way and encourge an institution of this kind by giving its support to this College. Some distress has been expressed in the past year that the numbers in this College have fallen, but I think it is only fair to remind those who deplore such a circumstance—of course it is deplorable but it seems to be reasonable—I may fairly remind those who deplore it—that

Sir James Peile himself did, some twenty years ago, foretell that at some period in its existence, there would be a dearth of young Chiefs attending the College, and therefore that its administrators must be prepared to find such a falling-off. But just as that may happen at one period, as one may be assured that in a few years the number will increase again, so long as the administration here is approved of by those who have sons to send.

This is the most important part after all, and in all probability we may take it for granted that the number of young Chiefs coming here will not on the average decrease, and what we must maintain is the system of administration as perfect as far as possible. An attempt has been made to introduce the public school system in its entirety here and elsewhere in India, but you must not think you have got a close imitation of it. I do not think it would be possible in India to produce a counterpart of it, for I am not at all sure that it is suited to Oriental customs, habits of thoughts, and habits of mind and body. The English public school gives no advantages to birth or wealth; the son of the poorest and humblest squire in the land may, and aye often does, far excel in the estimation of his school fellows whether from moral, intellectual, or physical qualities, the son of the highest and the wealthiest. English public schools are model republics where the prizes are gained by his own prowess not by favour, and where each member has to regulate his behaviour to suit the convenience of the general body, not of himself, and where mode of life, luxurious though it be, as compared with the mode of not many decades back, is still Spartan as compared with the mode of educational institution in this country meant to be of the same character. Pray do not misunderstand me: I am not finding fault that these Indian institutions are not exactly the same as the English public schools. I acknowledge that every allowance should be made for climate, racial and customary differences. Still it is impossible to make an exact copy of it. There are very good points in it which are attainable. The manliness, the determination and the indifference to pain, which are marked characteristics of the public schoolboy, are as attainable here as in any other climate, and they are valuable qualities to encourage in all who from their position must some day face the criticism of public opinion. You, young gentlemen here, whom I have seen here to-day, and whom I have great pleasure in congratulating upon the neatness and tidiness of their rooms, and some of them upon the great powers of memory that they have shown to-day will, under God's providence, be called some day to fill

high positions fraught not only with your own happiness but with the happiness or the reverse of thousands who will be affected by your example and your administration. Depend upon it that the habits you are now forming are going to affect your bearing in your future career. Attributes that can now be moulded into forms of beauty will in a few years be unyielding and obstinate to pressure. It depends, I know, on the system being pursued here; it depends also on your own goodwill while here whether that final form will be one of love and sympathy or the reverse of love, of justice, or the reverse of simple dignity or ostentatious pride, of manliness or effiminacy, of knowledge or ignorance. Husband the time, regard it as something precious, something that is fast slipping away, and have ever before you the thought that the day must come when you will no more be blindly groping for guidance, but that it is yourselves who will be the guides. You yourselves will be the examples for good or ill to those whose interests lie largely in your care. Gentlemen, a heavy responsibility is yours, and I pray you may be equal to it when the time comes. My time in India is but short, but the recollection of my visit to Rajkumar will not be effaced by distance, and I, not less than those who are brought into closer contact with you, shall always pray that you may prove yourselves fitted for that great responsibility, and that by your virtue and by your capacity may secure peace and contentment amongst those around you, and thereby be doing your duty towards and your part in making still more consolidated this great Empire. (Loud applause.)

No doubt the College has done "good and useful work" to quote the words of Lord Harris, as it has laid the foundation for the education and enlightenment of young Chiefs and Kumars, but the age is a progressive one, and the lapse of more than a quarter of a century may be regarded as ample justification for a re-examination of the basis upon which the institution was founded. It is certain that if the standard of teaching is not raised the education and training imparted there will fail to meet the advancing needs of the times. As society is progressing rapidly in intellect and civilization, it is imperatively necessary to raise the standard of education in order to meet the change. Otherwise it is to be feared the Kumars will be left far behind their fellows from an intellectual and moral point of view. It is quite true that the College "has emerged from its infancy and has established its reputation," but it is obvious that this reputation can only

be kept up by using every means to keep pace with the times by improving the system.

Lord Harris also remarked on the dearth of students at Rajkote, a result that was predicted some twenty years ago by Sir James Peile, the then Political Agent in Kathiawar. In spite of that the noble Lord suggested that the numbers would increase, provided the system of administration met the approval of those who had sons to send. Such an expression of opinion in respect to maintaining an efficient administration of the College is well worthy of consideration by those in authority. Fluctuations in the number of princely students is a circumstance over which no one has control. But the desire on the part of some Chiefs not to educate their sons at Rajkote but elsewhere, either under private tutors or at other public institutions where they can be educated with greater advantage, shows a strong tendency to increase. This is evidenced by the fact that some old students, who were educated within its walls, have thought fit to send their sons elsewhere, not out of want of regard for their *Alma Mater*, but in order to promote the future welfare of the youths. Against such a departure even Government cannot conscientiously advise, knowing that the education imparted at the Rajkumar College is of a secondary character, and the system is far below the mark. Even from the address delivered by the late Mr. Macnaghten given in the following chapter, it can be clearly seen that the energies of the students receiving education at this institution are imperfectly developed. As matters stand no pains should be spared in the interest of the Chiefs and the nobility to introduce a public school system in its entirety to attain the end in view, that is, of perfectly developing the intellectual powers of the students and of imparting to them higher education and culture. This object will be gained only by affording the Chiefs and nobles opportunities to mix with the members of the aristocracy against whom at present the doors of the College are closed.

It is not easy to see why Lord Harris should think that the public school system is not suited to Oriental traits of thought and habits of mind and body. Even the caste system, which is prevalent among the Hindus only, would not be a barrier to the public school method. Perhaps the Hindus may not sit down at a common board, but this is too insignificant an obstacle to be regarded as a serious hindrance in introducing

the public school system either at the Rajkumar College or elsewhere. Perhaps it may be thought that as India is not such an advanced country as England the public school system cannot yet be introduced in its entirety amongst us. But no better method can be devised to bring the people of India on a level with Western races than the maintenance and improvement of efficient educational establishments where future generations are being trained and disciplined.

Again, His Lordship went on to say :—

Pray do not misunderstand me : I am not finding fault that these Indian institutions are not exactly the same as the English public schools. I acknowledge that every allowance should be made for climate, racial and customary differences. Still, it is impossible to make an exact copy of it. There are very good points in it which are attainable. The manliness, the determination and the indifference to pain, which are marked characteristics of the public schoolboy, are as attainable here as in any other climate, and they are valuable qualities to encourage in all who, from their position, must some day face the criticism of public opinion.

I can scarcely see how His Lordship can reconcile the former part of his statement with the latter. If the qualities referred to, which are the marked characteristics of the public school system, are as attainable here in India as in England, a method analagous to that of the public school system can be produced. As for the Rajkumar College, it is of the greatest importance to introduce the public school system in its entirety, for unless the Kumars come in close and daily contact with youths of different walks of life, they are not likely to obtain that knowledge of men and things which will qualify them to discharge their high and responsible duties, or to obtain that mental development which will materially improve them. The youth who mixes with his fellows of various walks in life obtains an insight into realities of which he would otherwise know nothing. He becomes inured to endurance, cultivates feelings of manliness and independence of character, and in his contact with others of different habits and dispositions gains experience which cannot be obtained by receiving mere book knowledge.

But there has been enough of criticism in regard to a speech from a statesman who in many ways showed his keen personal interest in the welfare of the Chiefs. The encourage-

ment given to Fantaya Kumars and Bhayats by His Royal Highness the Duke of Connaught to take service in the Imperial Service troops was in a few cases continued and extended by Lord Harris. It is earnestly hoped that his successor will continue to evince a desire to promote the welfare of the Native States. One of the best services he can render to them is to take a warm personal interest in the affairs of the Rajkumar College. His governorship will stand out as one of the best known to Native States if his support leads to the carrying out of the proposal to throw open the doors of the College to youths of high and ancient lineage to be found among the Jahgirdars, Zemindars and members of other aristocratic families, whether Hindus, Mahommedans or Parsees. It is most unlikely that having regard to the welfare of their Sons the Chiefs will oppose a reform so well calculated to promote the best interests of their boys.

CHAPTER VIII.

The Late Principal of the Rajkumar College.

Ipsa quidem virtus sibimet pulcherrima merces ;
Dulce tamen venit ad manes, quum gratia vitæ
Durat apud superos, nec edunt oblivia laudem.

The late Mr. Chester Macnaghten, M.A., was the Principal of the Rajkumar College from its foundation in the year 1870 to the time of his death in February 1896. It is not too much to say that his untimely demise cast a gloom over the whole of Gujrat and Kathiawar. Mr. Macnaghten was born on 4th May 1843. He was intended for Harrow, but as he was too delicate for a public school, he was privately educated. In 1863 he joined Trinity College, Cambridge, where he went through the university course and passed in the classical tripos in the second class, in which he secured a high place. Mr. Macnaghten would have been a clergyman in England had it not been for his lack of physical robustness. He suffered so much from bronchial asthma that, in the middle of his College career, he had to take a six months' voyage to India. In spite of this he took a good second in the tripos. Finding the Indian climate congenial to his health he came to India in 1866, soon after taking his B.A. degree. The first appointment he held in the country was that of tutor to the Maharajah of Durbhanga. From that post he was appointed Principal of the Rajkumar College.

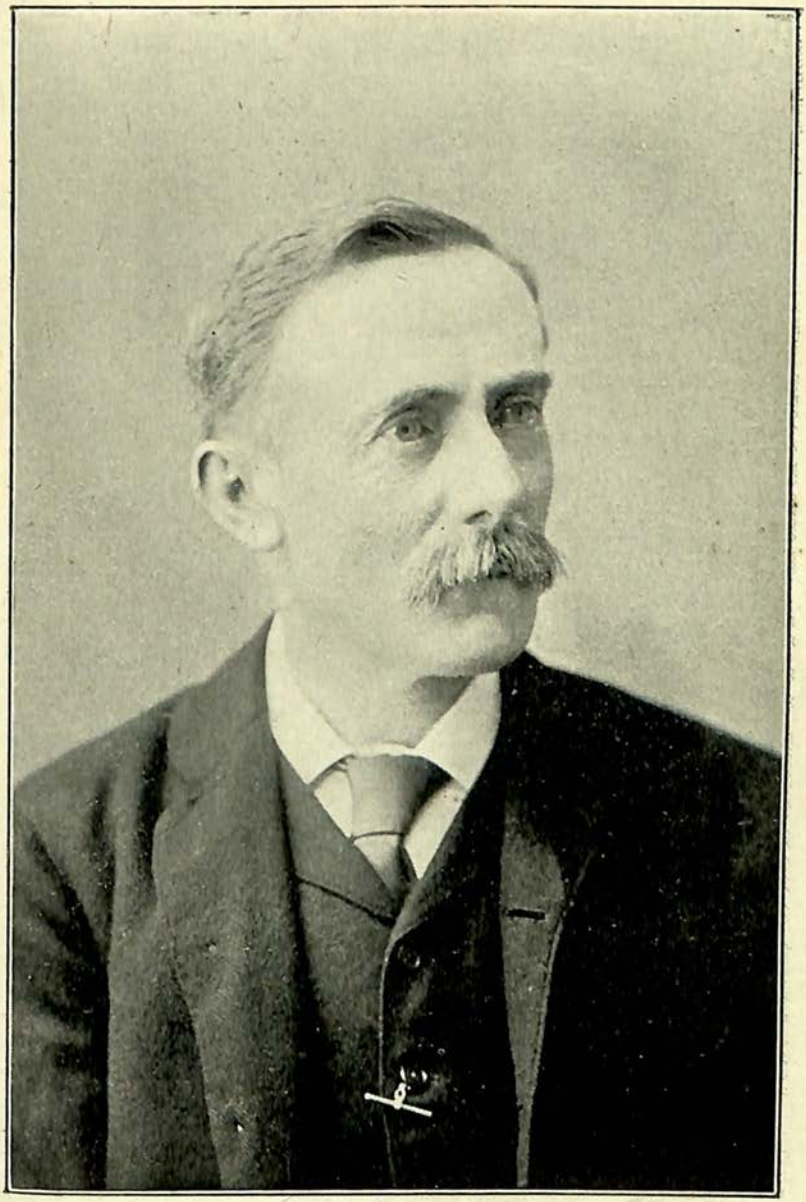
The family of the late Mr. Macnaghten was connected with India for two generations. The late Sir Francis Macnaghten, his grandfather, was a Judge in the High Court of Calcutta; the late Mr. Elliot Macnaghten, his father, was a Director in the East India Company; and the late Sir William Macnaghten, his uncle, had just been appointed Governor of Bombay, when he was murdered at Kabul. It may be mentioned that the Macnaghten family is of great antiquity in the Western Highlands of Scotland. The late Mr. Chester Macnaghten was married to Susan Ferrier Macnaghten, who

was his second wife, and is the daughter of James John Kinloch, late of Kait Kincardineshire, N. B., and Sophia Anson, fourth daughter of General Sir George Anson, G.C.B.

As Principal of the Rajkumar College, the late Mr. Macnaghten was entrusted with the onerous and responsible task of imparting education to a future generation of rulers and nobility, and he was quite equal to it. He overcame all the difficulties of his calling by administering the affairs of the College with ability much to be admired and with patience untiring, animated as he was with the single object of doing his duty to the utmost of his powers. An extract from a speech which Mr. Macnaghten delivered on the occasion of the College prize distribution in the year 1890, when Lord Harris presided, will clearly show what progress had then been made in the institution under his care.

Mr. Macnaghten said:—

YOUR EXCELLENCY, MR. OLLIVANT, YOUR HIGHNESSES THAKORE SAHIBS AND GENTLEMEN,—We had hoped that perhaps your Excellency's coming might have so happened that this year's prize-giving might have been fixed for December the 16th. For on that date in 1870, just upon twenty years ago, Sir Seymour Fitzgerald standing in this hall, declared our College open. So, if I may compare small things with great, the 16th of December is to our College something like what the 4th of June is to Eton. But now as our usual *tamasha* is to-day, and as we have the honour of your Excellency's presence, and as we are on the eve, so to speak, of attaining to our twentieth anniversary, I think I may fitly on this occasion make a few brief remarks on our past history of which the first chapter may seem to be closing after an experience of twenty years. In that history many of those who have assembled to-day have played prominent parts—or I may say they themselves are the history—and we are very glad that your Excellency's visit has been the occasion of bringing together so many of them on these well-known scenes. Some of them doubtless remember, as I do—for it seems but as yesterday—the doubt and trepidation with which we commenced work in 1871. At first the prevailing idea in men's minds seemed to be that no one would join us at all. But the ice of mistrust was broken by His Highness the Thakore Sahib of Bhownagar, who was the first to enter the College in February 1871, and of him I must gratefully remark that, as he was first among our pupils, so he has since been first among our bene-



THE LATE MR. MACNAGHTEN.

factors. After him followed in rapid succession the Thakore Sahibs of Morvi, Rajkote, Limbdi and Wadhwan, the son of the then Thakore Sahib of Palitana, and two of the Bantwa shareholders. These are the most important names among the twelve students who made up our College during the short first term of its existence. In our second term we were joined by His Highness the present Nawab of Junagadh, whom we are very glad to see here again in this hour of his distinction. Being, when he joined, advanced in age, he could not remain with us long; and he was, in fact, withdrawn on his marriage in 1873. But we have always remembered the time which he spent in the College with satisfaction; and we trust and believe that it is to him also a not unpleasing memory. In those early days our accommodation was not so extensive as it is now. Our College had no wings, but only the straight block of which this hall is the centre. So our two first class Chiefs Junagadh and Bhownagar, had to live in the rooms at each end of this block, and, though those quarters now seem to us small, they lived in them very contentedly. Those were wild times in Kathiawar, and I remember how every evening two bands of armed men marched into our court, and took up their station in front of the rooms inhabited by their young student masters, Junagadh and Bhownagar, respectively. We were rather afraid of the sedurbari guards, for they looked as if they might assault one another.

A writer in *Blackwood*, October number, 1876, who visited the College, described them as strange, wild-looking figures, who might have come out of the Middle Ages, and he was also greatly impressed by the sight of armed sentries guarding our cricket field, "because intimation had been received of some plot to carry off one of the young minor Chiefs." We do not hear of these things now, and they are not much more than a memory. For the wild sentries out of the Middle Ages we have substituted wild nineteenth century puggees, and His Highness the Thakore Sahib of Morvi, for whose protection our play-ground was guarded, has himself by his railway afforded to the public one of the best safeguards from outlawry and highwaymen. But I must be brief, and will now merely add that since the beginning our College has been joined by representatives of most of the States in the northern half of this presidency, so that, as Colonel Woodhouse remarked in 1888, "there are now, with the exception of the Gaekwar of Baroda and the Rao of Cutch, very few young Chiefs of importance in Gujrat or Kathiawar in whose training this College has not had a hand." We have also received some valuable recruits from the Southern Marhatta country, including

two minor Maharajahs of Kholapur; and we hope that, under your Excellency's auspices, we may be further reinforced from that quarter, so that our long cherished wish may be realised, and this institution come to be recognised as the one chief College of the whole presidency. Though we are not perhaps very happily placed as regards geographical position, yet in these days of easy communication by rail the objection as to distance is greatly diminished.

Looking back over the list of old pupils one cannot but linger affectionately over the many familiar names and familiar events they recall over the friendships of the past which are friendships of the present also. But these friends are not my private property, nor must I speak of them as private individuals. Many of them are public men, who will be known by their public acts, and by them and their acts must our College be judged. With some of them your Excellency is already acquainted, and, as I before remarked, they are the voice of this College which best deserves to be heard. Of others the voices are silent; we can hear them no more; but they live not the less in our memories. And especially to-day I cannot forget the absence of one whose presence has hitherto been most familiar on occasions like this. I mean the late Thakore Sahib of Rajkote, who was taken from our midst in the prime of life on the 16th of April last. He was one of the twelve who joined our College in the first term of its existence, and subsequently living here in Rajkote he was known to us well from beginning to end. We cannot but remember and miss him regretfully to-day.

I have said that our first term closed with twelve boys in 1871. In the next year (1872) our numbers had risen to 17. Three years later, in 1875, they had risen to 29, and since that time they have been pretty steady, between 30 and 40. Taking the whole twenty years of our existence, I find that the annual average attendance has been 32·4. To-day, as your Excellency will see by the prize list, our numbers stand at 35. Only in the years 1886 and 1887 did they rise above 40; they were 43 in 1886, and 44 in 1887: and this increase was due to the fact that in 1886 we were strengthened by a strong Mahratta contingent which has since been withdrawn. Similarly in 1879, when our numbers reached their next highest point, *viz.*, 39, I find that our College included no less than six Kumars from the Mahratta country—the then minor Maharajah of Kholapur, the Rajahs of Mudhol and Sawantwari, the Sardars of Mhysal and Nápani, and the young Nawab of Savanoor.

These statistical facts are not without interest, for they seem to indicate that this College can hardly attain its former strength, un-

less, as formerly, it be recruited from the south as well as from the north. No doubt, if His Highness the Gackwar will help us, Baroda would be a fine field for recruitment. We trust that it will be so some day: but it is on the Government and the Politicals that we must mainly rely. We can do little without their assistance. We are greatly indebted to Mr. Ollivant for all he has done in a very short time to establish the affairs of this College on a permanent and satisfactory basis. I know it has cost him much labour and thought, and I thank him very sincerely.

After speaking on the yearly prizes to be awarded that day and the students who were successful in winning them, Mr. Macnaghten went on to say:—

And now I know I need say little more. For your Excellency is, I learn, well acquainted with the character of this institution. You know, Sir, it has been our endeavour to make our boys practical men of the world, developed in mind, sound in body, reverent of their consciences. Such a training can never be easy, and under the circumstances in which we are placed, it has been, I truly say, exceptionally difficult. Still, though we can never hope to attain to the ideal that is set before us, deeply conscious though we are of the greatness of the task and our own insufficiency, yet I trust we may find, in the knowledge of the past, good hope for the future of this institution. Though Colleges of this kind are new things in India, though we can boast of no time-honoured cloisters inscribed with the names of illustrious exemplars, still, I think, we may find compensation for these things in the nobility and prestige, and I may add, the historic antiquity, of the Rajput character. I can truly say that a high sense of honour, and chivalrous feeling of *noblesse oblige*, has in general characterised those who have hitherto studied within these walls. That is the tone we should most wish to have, and may that be the tone of this College always. I have only to wish that in after years there may be more opportunity than at present for the useful employment of the young energies imperfectly developed in this institution. Education does not end here. It ends only when life ends.. And occasionally the bhayat and kinsmen of Chiefs who have learnt something in this College, afterwards relapse into listless inactivity for want of something to do. This is not altogether or always their fault, for there is not in fact a very wide field open at present for the educated energies of the youthful nobility and gentry of India. But, I hope for their sakes, that the plan will unfold itself for their useful and honourable

employment. That would seem to be a fitting sequel to what we endeavour to teach in the College. In conclusion I have only, in the name of us all, to thank your Excellency for the honour you have done us in kindly presiding on this occasion.

When Mr. Macnaghten was selected to take up the Principalship a heavy and responsible task was before him. In spite of that he discharged his duties and coped with the difficulties of his position with remarkable tact. As a preceptor he was kind and even affectionate towards his pupils. Outside the school, he was jovial, but not so oblivious to the faults of the students as to fail to correct them by gentle admonition and sound advice. His favourite way of addressing his pupils was "my boys," and the old students "my friends." Mr. Macnaghten worked his way in the face of difficulties. The time had arrived when he would have done more to raise the status of the College by introducing reforms in its curriculum and the system of teaching, when he was suddenly cut off at the age of 53. It was said of the late Mr. Macnaghten that he was one of the few Englishmen in the Bombay Presidency who was profoundly learned in the English literature, and wrote a pure and homely style. He was well versed in the vernacular. He spoke the Gujrati language with remarkable fluency equal to that of a native. He was also devoted to the study of the Sanskrit and Persian languages. His book, "Common Thoughts on Common Subjects," which comprises a series of lectures delivered by him to the students of the Rajkumar College, to whom it was afterwards 'affectionately dedicated,' is the best proof of his high qualities. It is an instructive and interesting book, and enables one to obtain a close insight into the views of a deep thinker upon a variety of subjects. This volume not only throws a striking and beautiful light on his character, but clearly shows that his ideal of life was both high and noble. The subjects treated of in the book are worthy of being studied not only by the Rajkumars but by all young men. Truth, purity, friendship, faith, prayer, our duty to the Queen-Empress, together with other sundry subjects, are handled with sound judgment and a simplicity and affection which lend a charm to the style.

Mr. Macnaghten's efforts to encourage all that was good and virtuous in his pupils were unceasing. He was the

MRS. MACNAGHTEN.

first to rejoice at the success of his pupils, to sympathize with them in their misfortunes, and to extend to them his help. He had a good helpmate in Mrs. Macnaghten, who took great interest in the welfare of the students. They were very pleased to attend her parties given every now and then, where music, charades, and various English and Indian games were indulged in. In our College private theatricals, which were given periodically, Mrs. Macnaghten took great interest. The measures taken to perpetuate the memory of Mr. Macnaghten by erecting his statue in the College hall, will serve to sooth his widow with the reflection that her lamented husband's name is held by all his pupils—Chiefs, Patvi Kumars and Fantaya Kumars—from one end of the Bombay Presidency to the other—in great respect and deep affection.

CHAPTER IX.

Royal Visitors to the Rajkumar College.

The visit of His Royal Highness the Duke of Connaught, K.G., G.C.S.I., former Commander-in-Chief of Bombay, and Her Royal Highness the Duchess, C.I., to the Rajkumar College will live long in the memory of the Chiefs of Kathiawar and the Rajkumars then in residence. Their Royal Highnesses twice visited the institution: once in the year 1886, and a second time in the year 1889. On the occasion of the second visit the periodical prize distribution of the College was held. His Royal Highness the Duke presided, and the prizes were given away by Her Royal Highness the Duchess. To the railway station, which is a mile from the town of Rajkote, the Kumars went in their College uniform on horseback to escort Their Royal Highnesses. The next day the prize distribution was held. The address delivered by the Royal Duke was full of instruction, and was marked by eloquence and sincerity of purpose.

The Duke said:—

I should like to tell you all here, in this hall, that it has given me great pleasure to find myself amongst you the second time. This College owes so much to the Chiefs of Kathiawar that I cannot but think that they will not allow it to fall behind. It is possible that some amongst you might think that, after all, College education is not very important, but it must be remembered that as long as you get a College education, it is useful. (Cheers.) Let me say that I have derived the greatest benefit from the education and training I had at the Royal Military Academy at Woolwich, an Academy to which one amongst us, Major Hunter (the then acting Political Agent, Kathiawar) also belongs. There are many things which cannot be acquired at home, and I say, though not without great diffidence, that College life is essential for the cultivation of manly and independent feelings, and I hope in this, those who have listened to me will agree. I am happy to see that there are here

to-day some of the past students of the College, and I am sure they have yet the pleasant recollections of all that they have learnt and done in this beautiful institution. I might be allowed to say that I take a deep interest in you and your province, and in the future of your Chiefs and country. It would be a great advantage to many of those whom I am addressing to have mixed with others and to be able to cultivate feelings of manliness and independence, and I hope the Chiefs of Kathiawar, who so nobly supported this institution in its infancy and its beginning, will continue to do so. I thank you very much for the reception you gave to the Duchess of Connaught and myself, and I am sorry to say that it may be the last time I shall have the pleasure to be amongst you.

The address we have quoted shows how thoroughly during the short time of his sojourn in India His Royal Highness had acquainted himself with the College and its students. The advice to the Chiefs not to allow the institution to fall behind did much to incite them to promote its welfare. His Royal Highness touched the right keynote when he urged on the boys the imperative necessity of cultivating feelings of manliness and independence, without which training and education up to any standard would be of little avail.

If my memory does not fail me, it was said at the time when His Royal Highness was in India that he had expressed a desire to establish a military academy for the Kumars, specially the Fantayas, Bhayats and scions of other ancient and high families, on a plan similar to that of the Academies of Woolwich and Sandhurst. The question was discussed, and had the Duke of Connaught remained longer in India, some facilities might have been granted to these youths of princely blood to enter the British Military Service. It is a red letter day in the History of India to see the son of a Sovereign over whose Empire the sun never sets come to a distant country and take such deep personal interest in the welfare of the people and the Chiefs of the feudatory Native States. The condescension, kindness and magnanimity with which Their Royal Highnesses treated the people, both prince and peasant, and their unassuming manners endeared them to all. It is to the benefit of both the British Raj and the people to send Royal princes of England to India in capacities such as that of Commander-in-Chief or a Governor or a Viceroy. The presence of such exalted personages exerts a most ennobling influence over the people, and greatly inspires them with feelings of loyalty. The

manner in which the Duke and Duchess conducted themselves towards prince and peasant alike, assured each and all of Her Majesty's subjects of the kindness and affection which Her Majesty herself extends to her people. It may be hoped that under God's providence His Royal Highness the Duke of Connaught will again come out to India as the Commander-in-Chief, which would greatly rejoice the Indian people, whose good wishes the Duke and Duchess will ever have with them.

CHAPTER X.

The Patvi Kumar.

I should fear those that dance before me now
Would one day stamp upon me ; 't has been done ;
Men shut their doors against a setting sun.

Timon of Athens.

The Patvi Kumar, a person of young age and immature judgment, lives surrounded by the Durbarees. In case such persons are honest, faithful and sincere, they take the greatest care in correcting the conduct of the Patvi Kumar, in removing bad persons that may surround him, and in using every means in their power to bring him up in a manner befitting his station in life. But if the Durbarees are persons of no principle, avaricious, servile and selfish, they do nothing to mould the character of the Kumar in the right direction. They gain favour with the inexperienced youth by not only allowing him to follow his own whims and fancies but also doing his bidding in everything. As the lad grows up most undesirable habits become firmly rooted in him, and he finds it difficult to grow out of them.

The Durbarees are chiefly distinguished by the undeviating servility of their manners and the hypocrisy under the mask of which they promote their own selfish ends. They enrich themselves by leading the youth to extravagance and idle pleasures. Many amusements are got up which are neither innocent nor good, and half the money spent on them goes into the pockets of the organisers. The entertainments are sometimes carried to such an extent that a Kumar finds himself placed in pecuniary difficulties. Debts are contracted to extricate himself from financial liabilities, and the favourites reap a rich harvest of money.

When the Chief remonstrates with the Kumar for his spendthrift ways, the Durbarees who are behind the scenes secretly prompt and encourage him to set up a defiant attitude towards the Chief by threatening to represent his imaginary grievances

to the Political Officers. This is done with the object of inducing him to supply more money to the undutiful prince. The Chief thinks that it is obstinacy and extravagance on the part of the Kumar that leads him to take this defiant attitude, and does not see that the youth is instigated in his action by the hypocritical Durbarees who make money under the cloak of honesty and unswerving fidelity.

In case the plot turns out unsuccessful, the young Kumar through the instigation of his adherents becomes estranged from his father. Gradually enmity and hatred develop between the son and the father, often to the great gratification of the Durbarees on both sides. The adherents of both the parties find this a good opportunity to make money, for legal advice is sought and representations made to the political officers whose interference and counsel are the only safeguards for both the parties. In some cases the Fantaya Kumar or Kumars and his or their adherents having been high in favour with the Chief and ill-disposed towards the Patvi Kumar, of whose position they are jealous in the extreme, incite the Chief to continue the quarrel with his Patvi Kumar, and seek to add fuel to the fire. The hostilities increase day by day, and the time and mind of the Chief being absorbed in these domestic broils, proper attention is not paid to the administrative work.

In order to bring up the Patvi Kumar free from such influences it should be the care of the Chief to select his associates from his early age with prudence and discretion. He may then and then only expect the Patvi Kumar to grow up to years of discretion, wise, well-behaved, dutiful, virtuous and affectionate. The father and son might then be expected to rejoice at each other's success and prosperity, sympathize in each other's sorrows, help each other in trouble, rely on each other's judgment and assist each other in carrying on the administration of the State to their happiness and advantage, and to the prosperity and benefit of the people.

However, in the lifetime of the Chief, there is some restraint on the Patvi Kumar; for, after all a son cannot but have some regard for his father, and this of itself may prevent him from falling a victim to a good many evil ways. The Durbarees also carry on their intrigues with great caution for fear of being caught and punished. But after the decease of the Chief there is no check whatever on the Patvi Kumar and his

advisers with the exception of that which is brought to bear both upon him and them by the officers appointed by the British Government under whose general orders the State is administered during the minority of the young Chief. Even at times a competent and experienced officer is deceived by the adherents of the young ruler, whose intrigues it is as difficult to fathom as it is to lift Olympus, and the courtiers often work great mischief in spite of the best efforts of the officers. A weak-minded officer who relies on his subordinates, is sometimes simply made a tool of by underlings to gratify their own selfish ends. Under such circumstances the adherents of the young Chief make common cause with the subordinates and try to keep the officer and the Chief at arm's length, for it is to their advantage to do so. When the officer or administrator, as he is sometimes called, happens as in some cases to be weak and indiscreet, he is then blindly led by his subordinates, and sometimes set up against the Chief. Therefore, for an officer, either European or Native, entrusted with the administration of a State, the first thing he has to take care of is to avoid such intriguing persons and to do his utmost to crush them.

Any favour shewn to them or connivance at their faults leads to many troubles and inextricable difficulties. The courtiers are always at the beck and call of their young sovereign and ready to execute his orders without paying any regard to their nature. In some instances, they even do not hesitate to go beyond their instructions, altogether disregarding the consequences of their conduct. When any wrong does ensue from their acts and the course of conduct which they pursue they are the first to blame their young master and at once desert him, their only care being that they may come out with unbroken skin and free from responsibility. If they can do this they leave their duped and injured master to get out of the difficulty as best as he can. Thus the inexperienced and misguided young Chief gets into unexpected trouble, and having no one to help him to free himself from the position in which he is placed, trusts to the chapter of accidents. The sycophants who used to fawn upon the youth in the heyday of prosperity, in an adverse storm give him as little shelter as an arbour does in a cold climate in winter. The cringing courtesy and honeyed words with which the Durbarees approach the young prince is like the song of the Sirens which allures vain youths and dashes them to pieces on the sunken rocks.

It is not suggested here for a moment that there are no faithful Durbarees. No doubt there are disinterested and honest men among the Durbarees, and there are some Chiefs who have been singularly fortunate in having been surrounded and guided from their childhood by careful and devoted followers.

In some cases the Durbarees play upon the fears of their Sovereign to such an extent that he is convinced that his life, which is in great and imminent danger, cannot be guarded without their help. In other words the Chief allows, to use Shakespeare's words—

> His corporal motion to be governed by another's spirit,
> Do not talk of him but as a property.

It is manifest that all the actions, thoughts, feelings, temptations, habits and understanding of the persons by whom the Patvi Kumar is surrounded during his childhood, exercise real, though often imperceptible, influences upon all the acts of his life. His character is undergoing constant change, under the influence of his companions, for better or for worse. It is a well-known ethical law that good deeds and evil deeds act and react on the character of those who perform them and produce like effects, through the influence of example, on those who are the subjects of them. Notwithstanding this, Providence has given man so much power that he can, by the exercise of his free will, direct his actions in such a manner that they can be productive of good rather than evil. A young Chief, therefore, if his spirit be strong and his heart upright, can, with the light of great examples to guide him, exercise self-watchfulness, self-discipline, and self-culture, and can strive, with no little success, to free himself from the influence of designing persons.

MAHARAJAH OF IDAR.

CHAPTER XI.

The Fantaya Kumar.

The wise and active conquer difficulties,
By daring to attempt them: sloth and folly
Shiver and shrink at the sight of toil and danger,
And *make* the impossibility they fear.

Romeo and Juliet.

The Fantaya, in the majority of cases, is no better off than an heir-apparent. In the first place he is unlike the Patvi Kumar in that he has no territories to rule. An income or 'jahgir,' as it is termed, is allotted to him, and he is respected and treated with courtesy, because he is born in the purple as well as his elder brother. He is known to a few outside the dominions of his brother. But beyond this he has no individuality. At home, there is no employment for him to keep his mind and time occupied; consequently he generally spends his days in idleness in the midst of his confidants and advisers, who are no other than some of the Durbarees already described. There are many causes from which estrangement and enmity naturally spring up between the Fantaya and his elder brother, the Patvi Kumar, who is to succeed their father, the ruling Chief, to the gadi (throne).

The Fantaya, as a rule, is more liked by the Chief than the Patvi Kumar, for the former does everything he can to ingratiate himself in the favour of his father. Even by intriguing against the Patvi Kumar, sometimes owing to the influence of his mother, the junior Ranee or Begum, as the case may be, the Fantaya is all in all with the Chief. No end of unpleasantness and many quarrels crop up which lead to serious troubles on the part of the Ruler. In cases where there are more than two Ranees or Begums and also more than two Kumars, the troubles and difficulties of the Chief are multiplied.

Being a great pet with his father, the Fantaya carries matters very much his own way. He is entrusted with many things. He assists his father in his work, and the people

look upon him as the 'moving spirit' of the time. Instigated by the Durbarees about him, he carries matters with a high hand and becomes a terror to those who oppose him or show him the least disrespect or disobedience. He is a waxen tool in the hands of his adherents who lose no opportunity to amass wealth by hook or by crook. Elated with pride, incited by avarice, instigated by sycophants, and supported by the Chief, he rides rough shod over the Patvi Kumar whose rights he tries to encroach upon. Thus the seed of dissension grows into a flourishing plant, thanks to the cunning unscrupulousness of the Durbarees on both sides who have made common cause with the advisers of the ruling Chief. The Patvi Kumar rightly resents the indignities to which he has been repeatedly subjected and to maintain his rights and privileges, represents matters to the Ruling Chief. The request of the Patvi Kumar is listened to, and matters set right by an unprejudiced and wise Chief, but one who is prejudiced turns a deaf ear and perhaps accuses the seeker of justice, the Patvi Kumar himself, of brewing mischief. Thus the Chief put up by the Fantaya unjustly gives the worst treatment possible to the Patvi Kumar opposing him in every legitimate demand, subjecting him to indignities, complaining of his disobedience to the political officers, and even finding an opportunity to wreak vengeance on him.

The Patvi Kumar to protect himself from any danger to which the wrath of the Ruling Chief may expose him rightly seeks the assistance of the Political Officers. Were it not for the help and advice extended by these officers the Patvi Kumar would often compromise his position to a great extent; nor would he be secured against the disgraceful accusations and unjust conduct of his father animated as he is by the pernicious advice of his adherents. Such enmity as grows up between the Patvi Kumar and the Chief is a source of considerable income to the Durbarees on both sides, who, exaggerating the gravity of the position, advise both the parties to resort to legal assistance for their protection. The Patvi Kumar has not only to guard himself against the anger of his father but also against the intrigues of the Fantaya, who, supported by his own adherents and those of his father, does not allow such an opportunity to go without providing for his own comforts and happiness, at the cost of the Patvi Kumar. The Sarcar having been greatly angered with the

Patvi Kumars favours the Fantaya, and the misrepresentation on the part of the latter against the former urge the Chief in more or less direct ways to lavish favours on his younger son or sons without stint. No thought of the future turns the Fantaya away from his purpose of continuing a hostile attitude towards his elder brother and of subjecting him to indignities, annoyance and injustice by endeavouring to infringe his rights and privileges. Under such circumstances no peace or happiness reign at home, nor is much attention paid to other matters of greater importance.

In the lifetime of the ruling Chief the Fantaya, as mentioned above, carries matters very much his own way, but after the decease of the Chief, when the Patvi Kumar ascends the throne, the Fantaya's position becomes quite different. The younger brother, who used to have his own way in his father's lifetime and had many matters entrusted to him, and even took an active part (or to put it more correctly meddled) in the State affairs, no longer can do so now. He now feels like a fish out of water. His dignity is affected, and his rights and privileges infringed. The power and influence he used to wield have disappeared. He finds that he has no voice in any State matters. The Durbarees who are about him sympathise with him and express their deep indignation at his being subjected to continual degradation and insults. Poor wretch! the relish of his life is gone. Pride is mortified and malignant feelings are engendered in his breast, and they lead him to repine and revolt at the prosperity of his brother. A sort of ill-natured satisfaction is found if misfortune comes to the young ruler. Even if better feelings ultimately ensue, and he desires to make up all differences with his brother, his adherents persuade him to continue an implacable and often unceasing hostility. These menials having no restraints on their own appetites, and corrupt propensities not only make him spend his time and money in haunts of dissipation and excess, which bring misery and ruin on him, but instigate him to leave no stone unturned to trouble the young Chief in every possible manner. These courtiers who support the Fantaya Kumar are devoid of principle. Their suavity of manner can only be set down to the score of duplicity, their profession of sincerity to the perfection of hypocrisy, while their ostentatious zeal for the welfare of their employer is at bottom only a desire to promote their own worldly ends.

If there happens to be any faithful and disinterested person or relative about the Fantaya whose advice and remonstrances raise a barrier against the temptations to a profligate course, the adherents by craftily playing upon his vanity and his passions urge the Fantaya not to take such advice. In other cases it sometimes happens that, although the Fantaya Kumar treats his elder brother with respect and gives him no cause for complaint in the lifetime of the late Chief, he is harshly dealt with by his elder brother who has just stepped upon the gadi. This is done at the instance of some of the adherents of the young Chief who, in order to gratify their petty jealousies, and to amass wealth, prevent the two brothers from uniting lest their plans be unravelled. This they accomplish by instigating the young Chief against the Fantaya.

What then are the remedies for the unpleasant and by no means satisfactory state of things which I have described? In the first place I consider that it is very desirable that a Fantaya should live beyond the reach of intrigues such as I have spoken of. He will do well to leave his brother's territories for British India, where he can reside with lien on his 'jahgir.' If he has a desire to be industrious, he should either seek service under the British Government or some Native State, or follow some profession or trade. He can thus become a useful member of society, if only he has a desire to do so. If he is alive to his own best interests he will fully understand the value of knowledge and feel that the path of mere personal pleasure and enjoyment is not the path of true happiness. He will perceive that rank and wealth count for less in this direction than ability, courage, thrift, perseverance and character. The fact that he has been born in a family of noble and ancient lineage will lead to more consideration being shown him by those with whom he comes into contact than would otherwise be the case. *Ipso facto* he will command more influence and receive more help than others not similarly situated; but, at the same time, he must beware of indulging in daydreams of help towards the fulfilment of his desires for success coming from high quarters, at a convenient time. His duty is to make himself deserving of success by his own efforts without relying on outside assistance. On the other hand, there is no need for these young men to fall into the opposite extreme of pride of independence, which rejects the good offices of a friend and

resorts to desperate shifts sooner than be placed under an obligation. There are positions in which even the most independent spirits may thankfully accept aid from their fellowmen. A Fantaya Kumar is favourably situated in this that he has both means and opportunities. The State to which he belongs pays the expense of his education. Even if he is refused pecuniary help from his elder brother who has succeeded his father as the ruling Chief to enable him to avail himself of educational advantages, he can invariably count upon the assistance of the Paramount Power to advise the Chief to expend what is needful to complete his education.

Many Fantayas seem to think that a person cannot properly develop his intellectual faculties and talents unless he goes to England to receive education there. As this has been my privilege, I shall not be accused of ignorant prejudice if I wish to show that this idea is an erroneous one. Of course education received in England is very beneficial, and those who can afford to go either to Cambridge or Oxford to prosecute their studies should do so by all means. But it must not be forgotten that there are many men of entirely Indian education who through their own individual efforts, industry and perseverence in different branches of learning have risen to equal eminence with those who have received their education abroad. Numerous instances can be quoted, but a few will here suffice.

The late the Hon'ble Mr. Justice Nanabhai Haridas, LL.B., the first Native gentleman raised to the bench in the Bombay High Court, was a profound lawyer and an excellent scholar. His successor, the Hon'ble Mr. Justice Kasinath Trimbuk Telang, M.A., LL.B., was not only distinguished for his profound learning, but also for his cultured eloquence. The late Rajah Sir T. Mahadao Rao, K.C.S.I., Minister Regent of Baroda, possessed abilities which made him a successful administrator. He was, besides, a great thinker. The Hon'ble Mr. Justice Mahadao Govind Ranade, M.A., LL.B., of the Bombay High Court, is a living example of the learning, intellect and independence of character which may be developed by Indians who have never left the country of their birth. The late Sir Salar Jung Bahadur, Prime Minister of Hyderabad, G.C.S.I., LL.D. (London), was a statesman of so high an order that no one of Indian birth, whether educated here or in England, has surpassed him in

modern times. His brilliant natural abilities, his administrative capacity, his thorough knowledge of the people well fitted him to perform the work entrusted to his charge. By his persevering strength of purpose, loyally to his Sovereign, and sincerity to the British Crown, he was enabled to ameliorate the condition of the State of Hyderabad and place the administration on a sound footing, despite the apparently insurmountable difficulties which he had to encounter. Rajah Dinkar Rao, Prime Minister of Scindhia, was another distinguished and able administrator.

Sir Syed Ahmad Khan, K.C.S.I., LL.D. (Edin.), of Aligarh, the leader of the Mahommedans, is distinguished for his exceptional abilities as a politician, his learning, his sterling patriotism, and his unswerving loyalty to the British Crown. He is the founder of the Mahommedan Anglo-Oriental College at Aligarh, where many Mahommedan youths receive education. The College is the product of his unwearied labour, the monument of his fame, and the proof of his unflinching loyalty to the British Crown. Nawab Mohsinul-Mulk, the former financial Secretary of Hyderabad, is not only a statesman of gigantic abilities but a profound Oriental scholar. He is Sir Syed Ahmad Khan's colleague in advancing the cause of the Mahommedans.

Mr. Dadabhai Nowroji by his perseverance, patience, honesty, strength of purpose and earnest interest in the welfare of his countrymen succeeded in securing a seat in Parliament, and thus not only conferred honour upon himself, but won the esteem both of his fellow subjects and countrymen. His name will ever remain inseparable with the history of the British Empire as being the first Native of India who entered the Imperial Parliament.

Sir Mancherji Merwanji Bhownagree is another Indian whose career should not pass unnoticed. He has shown great perseverance and ability ; but it has to be admitted that many of his views on Indian matters are shared by very few intelligent Natives of the country.

It is not by mere accident that the men I have named have risen to eminence, but by purpose, courage and persistent industry. That this is the case generally speaking with the leaders of thought and action is shown in all lands and in all countries. Some of the greatest men have had to force their way upwards, in the face of sheer poverty and manifold obstacles,

to positions of great usefulness and influence. As for instance: the father of William Shakespeare was a butcher and grazier, and Shakespeare himself is supposed to have been in early life a wool-comber. According to others it is said he was an usher in a school and afterwards a scrivener's clerk. A few examples of perseverance, industry and strength of purpose will serve to show how under God's providence men can raise themselves to eminent positions in life. The British House of Commons, the mother of legislative assemblies, contains a considerable number of such self-made men, fitting representatives of the industrial character of the people.

"On one occasion the late Joseph Brotherton, Member for Salford, in the course of the discussion on the Ten Hours' Bill, detailed, with true pathos, the hardships and fatigues to which he had been subjected when working as a factory boy in a cotton mill, and declared that if ever it was in his power he would endeavour to ameliorate the condition of that class. Sir James Graham rose immediately afterwards and declared, amidst the cheers of the House, that he did not before know that Mr. Brotherton's origin had been so humble, but it rendered him more proud than he had ever before been in the House of Commons, to think that a man risen from such an humble condition in life should be able to sit side by side, on equal terms, with the hereditary gentry of the land."

The late Mr. Fox, Member for Oldham, was accustomed to introduce his recollections of past times with the words, "when I was working as a weaver boy at Norwich.

There are several members of the present Parliament whose origin has been equally humble. Great men of science, literature and art and mighty leaders of thought and action have belonged to no exclusive class nor rank in life. No career is more striking for its pathos and eminence than that of Charles Bradlaugh. He rose to greatness from sheer poverty. His interest in the well-being of the Indian people was deep and sincere. He was ever ready to represent their grievances.

"Disraeli (afterwards Earl Disraeli) affords an instance of the power of industry, perseverance and patience in working out an eminent and useful public career. His first achievements were in literature. He reached success only through a series of failures. His wondrous 'Tales of Alroy' and 'Re-

volutionary Epic' were laughed at and regarded as indications of literary lunacy. But with sedulous application and patience, undaunted by failures, or the ridicule of the public, he worked in other directions, and his 'Coningsby,' 'Sybil' and 'Tancred' proved beyond doubt the stuff of which he was made. As an orator, his first appearance in the House of Commons was a total failure. It was spoken of as 'more screaming than an Adelphic farce.' Though the address was composed in a grand and ambitious strain, every sentence was hailed with loud laughter. 'Hamlet' or 'Macbeth' played as a comedy were nothing to it. Writhing under the laughter with which his studied eloquence had been received he exclaimed: 'I have begun several times many things and have succeeded in them at last. I shall sit down now, but the time will come when you will have to hear me.' He patiently worked for success, and it came but slowly; then the House laughed with him instead of at him. The recollection of his early failure was effaced, and he was with one accord admitted the one of the most persuasive and effective Parliamentary speakers."

The majority of the English peerage is modern like the great bulk of the Native nobility. The former has been supplied to a great extent from the industrial ranks, and the latter from warlike races, both Hindu and Mahommedan, some from the Rajput and Mahommedan nobility, and others from the ranks of adventurers and free-booters. In England for centuries together a state of peace and prosperity was enjoyed. Before the British conquered the country India was a great field for the display of the energy and prowess of many a warlike race of adventurers and free-booters. Thus England has a great advantage over India, in not only developing its resources, but in encouraging the energetic and enterprising to add to the national wealth, prosperity and intelligence by their efforts. However, the English peerage is not the less noble because the majority of its members have sprung from the ranks of the industrial class. The time has come for the Indian nobility to be up and doing, and under the changed conditions of to-day to work out their careers in different spheres of usefulness with sedulous application, indefatigable patience and strength of purpose. The examples given above serve as striking and instructive illustrations of men who have risen from different positions in life to eminence. Riches or birth are not necessary for attaining success in after-life but application, patience,

practice, study, resolution and courage are required. From these remarks any Chief who reads these words can judge for himself how the neglect on his part to bring up the Kumars under wholesome conditions proves prejudicial to their welfare. It must be borne in mind that a great deal depends on parental influences and example also, for a child comes into the world helpless and dependent on his parents both for its moral and physical development. Duty is first learnt at home. Under proper and wholesome influences he learns to obey, to be kind to others, to control himself, to be dutiful and happy. But under pernicious influences he contracts undesirable habits. Thus a Chief will thoroughly understand the benefit of sound moral training and early association with persons of good education, character and high principle.

CHAPTER XII.

Old Boys of the Rajkumar College.

An account of some past students who have had a distinguished career either at the College or in after-life is given in the order of seniority in joining the College, and must not be taken as necessarily implying that the names are placed in the actual order of merit or distinction.

A foremost place in the list must be assigned to His Highness Bhagvat Shingji, Thakore Sahib of Gondal, K.C.I.E., M.B., LL.D. (Edin.), D.C.L. (Oxford), who, even after he ascended the throne of his ancestors, went to Scotland to prosecute his studies in Medicine at the Edinburgh University. There he passed all the examinations necessary for obtaining the M.B. degree. Bhagvat Shingji is a very intelligent man, unassuming in manners, conscientious in his dealings with others, and has the quiet force attaching to a strong man whose words are few. He has a keen judgment, remarkable foresight, and the common sense with which he is gifted is sound. At the College his record was one of success and diligent study. In whichever standard he was put he always stood at the head. Nor was he deficient in skill in health-giving exercises. He was good at racquets and better at tennis. As a scholar he is far beyond his brother Chiefs of the Bombay Presidency who were educated at the College. As an administrator, he always consults the interests of his people who are greatly attached to him for the justice, kindness and discretion with which they are ruled. The Girasia school just opened for educating Girasias is a project of his own, and proves beyond doubt the parental interest he takes in promoting the welfare of his kinsmen and subjects. Gondal can be said to be the model State in Kathiawar, and can be placed amongst the best governed and most prosperous Principalities in the whole of India. His Highness has written a book on his travels in Europe which is interesting reading. Another work on Indian drugs was published by him last year.

THAKORE OF GONDAL.

His Highness Wahgji Ravaji, Thakore Sahib of Morvee, K.C.I.E., was one of the first twelve students who joined the College, where he studied for some years. After leaving the College he was vested with the full powers of a Ruling Chief. Wahgji has been to England several times. A railway line extending over some miles has been opened by this State jointly with that of Vakaneer. His Highness is ever desirous of developing the resources of his State. He is gifted with the abilities of a statesman, and the manner in which he rules his territories gives witness to his abilities and tact.

The Hon'ble Jasvantshingji, Thakore Sahib of Limbdi, K.C.I.E., was also one of the twelve students who first joined the College. He has been twice to England. He is intelligent, amiable, straightforward, and withal a gentleman. He is one of our able men. In recognition of his merits, the Government of Lord Reay nominated him a Member of the Legislative Council. Jasvantshingji is the first and the only student of the College who has received this distinction.

Manshingji, Rajah of Baria, is also one of the old students. He is refined and keen to introduce reforms both in his social life and in the administration of his State.

Wakhatshingji, Rajah of Loonawada, K.C.I.E., is a fine Rajput Chief, and has the interest of his people deeply at heart. One who meets him cannot but be drawn to him by his winning manners and nobility of disposition.

Manshingji, Thakore Sahib of Palitana, K.C.S.I., was one of the first batch of the twelve students who joined the College. Manshingji was a student at Rajkote for only a short time. His desire to promote the welfare of his subjects is great.

Balshingji, Thakore Sahib of Wadhwan, had a successful career as a student at the College. He was the best cricketer there, and an excellent hand at racquets and tennis. He used to find in Ahmed Khan, Nawab of Janjiree, a formidable competitor in the latter games. Balshingji is a keen sportsman, and keeps a good pack of hounds.

His Highness Kesrishingji, Maharajah of Idar, K.C.S.I., belongs to the illustrious and gallant Rathore Rajput clan. Be it said to Kesrishingji's great credit that he spares no pains to improve the material condition of his people, and to encourage education in his State. At College he worked diligently, and was a general favourite. He is far-sighted, intelligent, and possesses excellent qualities as a Prince and Ruler.

Sidi Ahmed Khan, Nawab of Janjira, K.C.I.E., joined the College at a comparatively advanced age. However, he persevered and came up with his class fellows in studies in a short time. Ahmed Khan was an excellent racquet and tennis player; he excelled all his school fellows in them, and carried away the best prizes. Balshingji, Thakore of Wadhwan, was his competitor; however, he often surpassed him. As a Ruler he possesses good common sense, and does all in his power to promote the welfare of his subjects.

Maharana Mohandavji, Rajah of Dharampur, joined the College at a comparatively mature age. However, he seems to have been much benefited. Mohandavji, a frank and amiable Chief, is ever desirous to advance the interest of his people.

Mahraval Pratabshingji, Rajah of Bansda, had the advantage of receiving education at the College. After leaving Rajkote he assumed the administration of his State, and ever since has striven to improve the material welfare of his subjects. He has opened a State bank to lend money to his ryots, and thus to save them from the clutches of those usurers, the Marwarees. This wise and far-sighted Chief keeps a sharp look out over all the departments in his State. He is closely acquainted with revenue matters—a department of which very few Chiefs have practical knowledge—and exercises economy conjoined with prudence and foresight.

Maharana Chhatrashingji, Rajah of Rajpipla, has now succeeded his father the late Rajah, who died in January 1897. At a comparatively mature age Chhatrashingji joined the College; in spite of that he worked diligently and with remarkable application. He is well-informed, being a close reader. Amiability of disposition, unassuming manners and intelligence characterise him. He is always keen to mix with people of light and leading. He went to England some time back on a short visit with no little advantage to himself.

Wakhatshingji, Thakore of Vala, was very studious at the College. He was one of the most hardworking students, and won some prizes for good conduct. His State ranks with the petty Native States, enjoying inferior civil and criminal powers. The people under him enjoy peace and prosperity. He is well inclined towards his Fantayas and Bhayats.

Venkatrao Balwantrao, Rajah of Mudhol, was one of the first Chiefs from the Deccan who joined the College. Venkatrao

had a good academic career. He was much liked both by his fellow students and by his teachers.

Hussain Miá, Shaikh of Mangrol, studied at the College for some time. His amiability of nature made him a general favourite. Ever since he has been in charge of his State, which enjoys inferior, civil and criminal powers, he has been doing his best to promote the welfare of his people.

Najawalla Durbar Shree, of Bilkha, the sturdy Kathee chieftain, testified to his martial blood by taking the palm in all sports in the College. He was a Rajbanshi* all over, and so putting his books on the shelf, as a horseman, cricketer, racquet and tennis player, and athlete surpassed all in his time.

Mir Zulfikar Ali Khan, great-grand-nephew of the late Nawab of Surat, was sent to England at a comparatively young age. After his return from England he joined the Rajkumar College, where he studied for a few years. Since he left Rajkote he has been managing his patrimonial estate, and has proved himself to be a practical man of business.

Surshingji, Thakore of Lathee, diligently worked at the College, and since he has been put in the management of his State he spares no pains to promote the prosperity of his people.

The career of Bavawalla Durbar Shree, of Wadia, at the College was marked by a series of honours and successes. Loved by his comrades for his amiability, and liked by his teachers for his diligence and perseverance, Bavawalla had an excellent record. He twice won two gold medals, recently founded, for standing at the head of the College. He manages his State, which has inferior civil and criminal powers, with wisdom and care.

Gigawalla Durbar Shree, of Bagasara, was one of the most intelligent students at the College and had a successful career. He won several prizes and the Fergusson gold medal for diligence. Gigawalla has been recently given the management of his State.

The late His Highness Nawab Bahadur Khanji, of Junaghad, G.C.S.I., was an old student of the College. The Nawab died three years ago. He was much loved and respected by his people, to whom he was good and kind.

The late lamented Maharajah Takhatshingji, G.C.S.I., of Bhownagar, was the first student to join the College, and he

* Nobleman.

maintained his friendship and interest in it throughout his life. In the year 1880 he contributed a lakh of rupees towards the construction of an additional wing, which was added to the central block in the year 1880. Takhatshingji was well-known for his generosity and hospitality, and always exhibited an earnest desire to promote the welfare of his subjects.

The late Thakore Sahib Dajiraji, of Wadhwan, the late Thakoresahib Bavajiraj, of Rajkote, and the late Nawab Abdul Kadir Khan, of Sachin, who were old students of the College, were cut off in the prime of life.

Two young Chiefs, who, after going through a short period of instruction at Rajkote were subsequently placed under the able tuition of Mr. S. M. Fraser, of the Bombay Civil Service, are His Highness Shahu Chhatrapati, Maharajah Rajah of Kholapur, G.C.S.I., and His Highness Maharajah Bhavshingji, of Bhownagar. For thirty years Kholapur was under minority administration owing to the premature death of two successive Chiefs. It is gratifying to see that the young Maharajah personally interests himself in the affairs of his State. It is hoped that by his wise administration he will add to the prosperity which it has attained under British control in every branch of the administration. Its progress has been worthy of the disinterestedness and able supervision which has all along characterised the British Raj. An admirable feat of riding was performed by the young Maharajah. His Highness rode from Kholapur to Mahableshwar, a distance of 150 miles, within nine hours. This puts one in mind of the riding feats performed by Mahratta, Mahommedan, Rajput and Kathee Chiefs in the days of old.

Bhavshingji was recently installed on the gadi after the death of his father the late Maharajah Takhatshingji. At College Bhavshingji studied for a short time, his late father having thought it fit to put him under the tuition of Mr. Fraser to complete his studies. He remained under the tuition and guardianship of this able officer for the term of five or six years. On the young Prince's return home, Lieutenant Merewether was appointed his companion, association with whom has done him much good. The late Takhatshingji was anxious that his son and heir should obtain a thorough knowledge of the working of all the departments of the State, and so associated him by turn with all the heads of Departments, Executive and Revenue, Judicial, Public Works

and Military, for a term of six months each. The experience and knowledge thus obtained have proved of inestimable benefit to the young and clever Maharajah, and this is evidenced by the fact that Bhavshingji spares no pains to improve his State and devote a very large portion of his time to its affairs. He has wisely seen the necessity of making a tour of all his territories once every other year, to personally acquaint himself with the condition of his people and to personally hear their grievances. The Maharajah has in a short time after assuming the reigns of Government, evidenced his ability to rule on liberal and enlightened principles. We wish him every success in his strenuous endeavours to wisely keep up an efficient administration, to scrupulously give justice to his people, to redress their grievances, and to materially improve the condition of those under his rule.

Among the Chiefs, who belonged to the old school and were along with others, the first to send their sons to the College were His Highness Mohbut Khanji, the late Nawab of Junaghad, father of the late Chief Bahadur Khanji and also of the present Rasool Khanji. The late lamented Nawab was looked upon by all with respect for his generosity, frankness, hospitality and nobility of nature.

The late Thakore Surshingji, of Palitana, was the type of an old Rajput Chief.

Durbar Shree Alakhachur, the present Chief of Jasdan, is the oldest in Kathiawar, and his wise management of the affairs of his State bears witness to the fact that some of the Rulers of the old school were as anxious to maintain the dignity of their States by personally interesting themselves in the affairs of their dominions as are the more educated and enlightened Chiefs of to-day.

Patvi Kumars.

Kumar Shree Ajit Shingji, of Dharangdra, was a student at the College. After leaving the institution he kept up his studies in English over which language he has a fine command. Ajit Shingji is straightforward to a fault, and possesses amiable qualities. Anyone who knows him cannot but be attached to him, because of his sincerity and nobility of nature.

Kumar Shree Vajadavji, heir-apparent of Dhurampur, is studying at the College, where his father received his education and training.

Kumar Shree Lakhtarji, heir-apparent of Morvee, was not educated at the College, but at home. He was sent to England for study for a few years. He has now returned and seems to be much benefited.

Amarshingji, the minor Raj of Vankanir, has just left the College, and has won the praises of his teachers and the admiration of his comrades by his diligence and amiable qualities.

Kumar Shree Bhavshingji, grandson and heir-apparent of Porebunder, joined the College at an advanced age. He studied at the College for some time, and was subsequently placed under a European tutor, Mr. O'Shea, in company with whom he travelled over America and the Continent with great benefit to himself. The Nawab Ibrahim Khan, the minor Chief of Sachin, is about to join the College at Rajkote, and his two brothers are being educated by a European governess.

Fantaya Kumars.

Among the Fantaya Kumars, Kumar Shree Harbamji, M.A., LL.B. (Cantab.), barrister-at-law, younger brother of His Highness the Thakore of Morvee, takes the first rank. His career at the College from first to last was most successful, and for several years he stood at the head of the College. After completing his course, and becoming desirous of leading a useful and honourable career, he went to England to study at the Cambridge University. There Harbamji pushed on his studies with admirable diligence and wonderful application to take a degree in honours in Mathematics. But a few months before the examination the death occurred of his intimate friend, Amravalla, the late Chief of Bilkha. He took this irreparable loss so much to heart that he was advised by his medical attendants to relinquish study for a time. However, in spite of this break in his studies, he took an ordinary degree in Mathematics, and afterwards took the degree of Master of Laws and Literature, and was called to the Bar. On his return, he was admitted as a member of the Foreign service in the Berars under the British Government. With marked energy, ability and intelligence he fulfilled the duties of his office in the capacity of an Assistant Commissioner and afterwards a Civil Judge. Two years ago, to reward his merits, the Government of India ap-

pointed him Prime Minister of Bharatpur, a large sovereign State, the powers of the Ruler of which have been suspended on account of his inability to carry on the administration. From all accounts Harbamji has proved himself to be an able administrator, and it is hoped that the day is not far distant when he will fill a higher and more important place, gifted as he is with a clear head, calm judgment, mature experience, steady habits and strength and integrity of purpose.

Another Kumar who went with Harbamji to England was the late lamented Kumar Shree Javanshingji, younger brother of His Highness the late Maharajah of Bhownagar, who, sad to relate, a short time after his return was cut off in the prime of life. Had he lived, the State of Bhownagar would have received great benefit from his services and experience.

Kumar Shree Ramshingji, B.A. (Cantab.), Trinity College, barrister-at-law, of Sihore, cousin of the present Maharajah of Bhownagar, went to England with Kumar Shree Ranjitshingji, the great cricketer. Ramshingji sometimes stood at the head of the College, though that honour was sometimes taken from him by my humble self. Ramshingji took a degree in law, and was afterwards called to the Bar.

Kumar Shree Ranjitshingji, the adopted son of the late Jamsahib of Navanagar, was a student at the College for some years. Having been put under able tuition from an early age, which benefit many of us have not had, the intelligent, hardworking and persevering young Ranjit pushed on his studies with credit and remarkable diligence. When it was announced that the late Jamsahib had displaced him, in favour of some one else, whose friends had the ear of the old Ruler, every one in the College, from old to young, were deeply aggrieved and most sincerely sympathized with Ranjitshingji. Although the decision on the part of the late Jamsahib cannot but be regarded as against justice and equity, since it was due to no fault of the adopted son, the displacement of young Ranjit has been the means of leading him to the attainment of fame that would otherwise have been impossible.

He went to England in 1888 and joined Trinity College. By his unprecedented performances on the cricket field, Ranjit has earned the admiration and respect of the English nation. We are said to be a conservative people, slow to accept innovation. When at Cambridge I foretold to many of

my friends at the University that old Ranjit would excel their champion cricketer, Dr. W. E. Grace ; but at that time my prediction was received with laughter and was looked upon as imaginary, for they said no Oriental could defeat Englishmen in their national game. It is gratifying that after all my prophecy has been realised, and Ranjit has proved by his extraordinary performances on the field that an Oriental is as able to apply himself to cricket as an Englishman.

Kumar Shree Mansurkhachur, second son of the Chief of Jasdan, after studying at the College went to England to prosecute his studies at the University of Cambridge. He was a member of the Magdalen College. On account of ill-health he had to return to India under medical advice. However, his stay in England for three years has done him a great deal of good. He is at present assisting his father in the management of the State.

All the Kumars who went to England to study at the Cambridge University were put, before joining the different Colleges, under the guardianship and tuition of the Revd. Louise Barissow, M.A., Chaplain of Trinity College. Mr. Barissow's interest in his pupils was great, and he educated them with the utmost care.

Nawabzada Edulkhan, brother of the present Chief of Junagad, is well skilled in horsemanship, and was one of the best riders at the College. He is a good hand at outdoor games. For some time he filled the position of the Commandant of the Imperial Service Troops of that State.

Shaikh Jehangir Mia, brother of the Shaikh of Mangarol, an old student of the College, was given an appointment in the Statutory Civil Service under the Bombay Government. It was a great pity that he resigned the service to join the appointment of Dewan of his brother's State, which post he also relinquished after a short time.

The Chief of Kagal, brother of the Chhatrapati Maharajah Rajah of Kholapur, joined the College with his brother, and was placed along with him under the tuition of Mr. S. M. Fraser. The young Chief has been very well educated.

Kumar Shree Harishingji, a cousin of the Mahārajah of Bhownagar, who is an old student of the College, was Commandant of the Imperial Lancers in Bhownagar until he resigned the appointment. Harishingji is a prominent Theo-

KUMAR SHREE AJITSHINGJI OF DHARANCDRA.

sophist. He was succeeded by Kumar Shree Kalubha, of Minapur, cousin of the Maharajah of Bhownagar. Kalubha, from his boyhood, was an associate of the young Maharajah Bhavshingji, with whom he was educated. He is an intelligent young man, and it is fervently hoped that his merits will be rewarded by the Maharajah.

Kumar Shree Shivshingji, eldest son and heir-apparent of the Thakore of Mundati, a Fantaya of the Idar State, was a student at Rajkote. He worked diligently and passed the matriculation examination of the Bombay University. It is to be regretted that Shivshingji did not further prosecute his studies. He is now in the service of the Maharajah of Idar as Commandant of the State troops.

There are several other Fantaya Kumars, some of whom can be trained up for service, others for independent professions, namely, Kumar Shree Ramshingji, Kumar Shree Kritshingji, Kumar Shree Narshingji and Kumar Shree Digvajahsingji, brothers of His Highness the Rajah of Rajpipla. Kumar Shree Kritshingji has been appointed on the personal staff of the Gaikwar as a companion to His Highness.

Kumar Shree Bhavanishingji, the grandson of His Highness the Raj of Dharangdhara, and the Raja's grand-nephews, Kumar Shree Bhabhutshingji and Kumar Shree Pratabshingji, and Kumar Shree Mangalshingji, younger brother of the Maharajah of Bhownagar, Kumar Shree Vajashingji, of Porebundar, and Kumar Shree Akharajji, of Vala, can be well trained for service under Native States.

Kumar Shree Danshingji, of Lakhanka, was in England as a representative of the Bhownagar Imperial Service Troops on the occasion of the Diamond Jubilee last June. It is a matter for rejoicing that an old student of the College should have had the honour of being included in the escort of Her Majesty on such an auspicious occasion.

Bhayats.

Vazeer Gohal Shree Harishingji, a Bhayat of Bhownagar, is an old student of the College. He was Private Secretary to the late Maharajah, from which post he was appointed a Tahsildar. Now he is promoted to the post of the Assistant Revenue Commissioner of the State. All through his career Harishingiji has shown much tact and ability.

Jarajah Shree Jivabhai, a Bhayat of Gondal, studied for some time at the College. He is now Commandant of His Highness the Thakore's bodyguard. Jarajah Shree Balubha and his brother Bhaubha were students at the College and are Bhayats of the Thakore of Gondal. Balubha has been given a post in the revenue department in the Gondal State. Bhaubha has been sent to Scotland to study medicine at the Edinburgh University.

The foregoing account shows that many Fantaya Kumars and Bhayats are employed in some sphere of usefulness or other. Had they received better training and higher education they would have filled still better positions. Only a few amongst the abovenamed have had the advantage of being educated in England, and had the rest of them been equally well educated they would have qualified themselves for more exalted employment. In the present age more cultured and enlightened men of the same stamp are needed. To this end the College should improve its system of teaching, raise its standard of learning, and give every encouragement to the youths to qualify themselves to fill positions of trust and usefulness in after-life.

CHAPTER XIII.

Occupations for Fantaya Kumars and Bhayats.

"*Omnia conando docilis solertia vicit.*"

Fantaya Kumars are the members of the younger branch of a Chief's family, and Bhayats are the lineal descendants. The Fantayas and Bhayats are seldom employed in the service of the States to which they belong. The principal reasons for this are: (*a*) the indolence of the Fantayas and Bhayats themselves; (*b*) domestic disagreement; (*c*) the influence of a Chief's confidants and advisers in preventing their employment; (*d*) want of special training; (*e*) want of encouragement by the Chiefs.

Almost all the Fantayas are sent to the Rajkumar College to be educated. Many of them have distinguished themselves at school and possess intelligence and diligence in an eminent degree. The College education being of a secondary character, very few Fantayas go to other institutions in England, and never in India, to promote their studies with a view to qualify themselves for any profession or for entering service under Native Durbars or the British Government.

The causes which prevent the Fantaya Kumars and Bhayats from becoming useful members of society must be first briefly examined.

(*a*) The Fantaya Kumars, with very few exceptions, after completing their course of instruction at the Rajkumar College, go back to their respective States and live on their jahgirs. Some of the Bhayats join the Girasia College at Wadhwan to receive education, but an overwhelming majority of them are left in the darkness of ignorance. The education received at the Rajkumar College and also at the Girasia College is of a secondary character, and therefore the Kumars and Bhayats without further prosecuting their studies at

some other institutions or under private tuition are neither qualified to serve in any capacity in the higher branches of State service nor to follow any profession. Their intellect remains imperfectly developed. By degrees a feeling of indolence creeps over them, and in course of time they become habituated to inertia of both mind and body. So much is this the case that their powers are atrophied, and exertion becomes irksome. Home influences are neither salubrious nor encouraging. Even if a youth is desirous of devoting himself to self-culture and study with the object of qualifying himself for any profession or service, the persons about him dissuade him from his purpose. By repeatedly harping on the idea that a Rajputra* is not destined to learn, the Durbarees poison his youthful mind, being fully conscious that competence on the part of their future master means ruin to them ; for no well educated and enlightened man can suffer to be made a cat's-paw of by such menials as the persons generally found about the Fantayas. Idleness is the parent of a numerous progeny of depraved habits and delinquencies. Even youths who have diligently worked at the College rest on their oars and sink into the slough of idleness, misery and vice. They live on the jahgirs allotted to them, and that also without doing anything to increase their incomes. As the members of their families increase they find it difficult to make both ends meet.

The Bhayats are in no way better off than the Fantaya Kumars. Under such circumstances, their descendants are reduced to irretrievable penury, and, having no sufficient means of subsistence, these youths of ancient families are compelled to serve in the lowest grades of service with pitiful humiliation to themselves and discredit to the States to which they belong.

(*b*) It is not unusual in a Native State to see all the members of a Chief's family divided and on terms of the bitterest enmity. Some quarrels are of a long standing, others are created by designing persons to gratify their own selfish ends. Having no occupation to engage the Fantayas' attention and time, their energies are wasted on raking up old enmities or in carrying on hostilities which are the outcome of the designs of some parasites inclined to set one relative against another.

* A Prince.

Sometimes even bold effrontery is shown to the ruling Chief, who they regard as having done them the injustice by withholding the grant of their patrimonial estates or by refusing to liquidate their liabilities incurred through their own extravagance or allotting them smaller jahgirs than they are entitled to. At times a Chief is also to blame for troubling and encroaching upon the rights of his Fantayas and Bhayats. Sometimes it happens that the Durbarees on both sides make it a point to sow the seeds of dissension between the Chief and his brothers or relatives, for any litigation that may arise out of the domestic quarrels brings them in a large income. Owing to these domestic disagreements naturally it is not likely that a Fantaya or Bhayat would risk the danger of serving the State, though this cause does not militate against taking service in other Native territories or in British India.

(*c*) The opposition of the favourites of a Chief often operates as a bar to the Fantayas taking service in the State. The Durbarees, who are the Chief's confidants and advisers when consulted on such matters by a weak-minded Chief, set their face against the employment of the Fantayas and Bhayats. They perceive it is not to their advantage to allow such persons to serve the States, for they may set up an opposition and lay bare their intrigues. The first thing they do is to feather their own nests and to recommend the employment of their own relatives, friends and supporters. Under such circumstances even well qualified Fantayas and Bhayats, if anxious to serve their own States, are not afforded opportunities to do so, although they have better and prior claims to this service than the relatives and friends of the mean intriguers in whom the puppet of a Chief reposes implicit confidence to the prejudice of so many Fantayas, Bhayats and also other subjects of the State.

(*d*) In connection with the barrier of want of special training, I wish to quote extracts from an address of Sir George Greaves, who succeeded His Royal Highness the Duke of Connaught to the Bombay Command, delivered at the Rajkumar College, when he presided on the occasion of the prize distribution in the year 1891. After some introductory remarks the distinguished and gallant Commander-in-Chief said:—

I will tell you now that I think you are an extremely fortunate set of young fellows to have such an institution where you can come and be educated amongst your equals in birth and position, where

you can practise manly exercises and become manly in your thoughts and in your ways. You have here the opportunity of being well educated and of eventually taking that share in the affairs of this great and glorious India which your birth and position have always rendered you eligible for, and your education now gives you an undeniable claim to. If you ask me what you should do, I would say soldier every one of you, and when soldiering in the regular army has disciplined your minds and has given you practice in that which you were born to, leading men, go back to your Raj and your States, and take your place in the government of men and in the management of your affairs. The Imperial troops will also get the benefit of your services, and remember that it is given to few men to command when unless they have been themselves commanded.

In soldiering you will rub shoulders with English gentlemen, and that will be good for both. We are so bound together in the future of India that the more we know of each other the better. Some of you may have been taught to think that India could get on very well without us. Some well-known English statesmen have said (no matter what they thought) that England could get on very well without India; but that is all pure nonsense.

I have served in India for forty-one years, going away and coming back again, and I know the whole vast country from one end to the other, and I tell you, you cannot do without England. We began by fighting, but now we have grown together, and must keep together; you can rely upon us, we will depend upon you, and together, no power on earth can injure us. I advise you to be soldiers, and I observed on parade this morning that some fifty per cent. of you were so already. This is most gratifying to me, but you must not forget that military service nowadays is very different from what it used to be. Courage, nerve and decision are just so much wanted now as they were before, but there is not as in the good old days the same opportunity for personal encounter or for personal glory. Like all other professions, the Army requires hard and constant labour to succeed in it, and to give efficient service to the State you will have to study hard and work hard, and between whiles you will get a little time for playing hard and riding hard. You are lucky fellows, you have got it all before you, and with luck ought to have good time. But in advising you to soldier you will understand that I am saying all this because I am a soldier and care for nothing else; some of you, no doubt, will be better advised and go into the civil administration of the country, and by all means do so.

All I say is, my dear young fellows, be up and doing, and do not dream any one of you of going back from this excellent institution merely to lounge about the court-yards of your palaces. Give your fathers and relatives and the Government of the country no peace until they have found employment for you. Only mark my words you must render yourselves suitable for such employment as Government can find for you consistently with your positions and the requirements of the State.

The advisibility of being trained to arms was well impressed upon the Kumars in this speech. Reference is made to the Kumars soldiering in the regular army; because for the last three years or so the Kumars who study at the College have been drilled along with the British Cavalry, and this is, no doubt, of inestimable benefit to them. The Imperial Service Troops were formed at the request of several Chiefs desirous of rendering service to the Queen-Empress. His Royal Highness the Duke of Connaught was the first and foremost to give every help to organise this corps and to encourage the Bhayats to take service in it. The Imperial Service Troops are paid, equipped and drilled by several Native States under officers specially appointed with the sanction of the Government of India. The zeal on the part of the Chiefs to place the Imperial Service Troops at the disposal of the Supreme Government furnishes the strongest proof that exists of their sincere wish for the permanence of the British rule, of their unflinching loyality, of their desires to stand by their Sovereign in time of danger, and of their thankfulness for the innumerable benefits enjoyed under the British Raj. The organisation of the Imperial Service Troops has thrown open some employment for the Fantayas and Bhayats.

Efficient training and discipline are wanted, and no means ought to be neglected to impart them; otherwise, for the lack of them, the troops will not get the advantage of the services of thoroughly trained and disciplined officers. The most appropriate place where the youths can be trained to arms is the Rajkumar College, where a military academy on lines similar to those of the Royal Academies of Woolwich and Sandhurst ought to be founded.

Superficial training and discipline will not fit the youths for becoming well disciplined and efficient officers. Therefore it seems to me that the system of military training and discipline pursued at the Royal Academies of Woolwich and

Sandhurst ought to be introduced in its entirety. I go a step further and say that the Fantayas and Bhayats should be granted the concession of competing for the Imperial Military Service. As it is, they are not granted this privilege on the ground of their being subjects of independent alien Native States.

But after all what is an independent alien Native State under the existing system? It is a political community subjected to one Sovereign, whose rights and privileges are prescribed by the Paramount British Government. Such being the case, the independent character of the Native States is only nominal; hence their inhabitants ought to be included among British subjects and entitled to all the rights and privileges enjoyed by the citizens of the British Empire.

The employment of Fantayas and Bhayats will be of great advantage both to England and India, for in the words of Sir George Greaves—

> In soldiering you will rub shoulders with English gentlemen, and that will be good for both. We are so bound together in the future of India that the more we know of each other the better.
>
> . . . We began by fighting, but now we have grown together, and must keep together; you can rely upon us, we will depend upon you, and together, no power on earth can injure us.

I make no apology for repeating this quotation, for the remarks of the distinguished Commander-in-Chief of Bombay are true to the letter, and worthy of careful consideration by those in authority. The proposal, if carried out, will be a source of great benefit both to England and India. The association of the Fantayas and Bhayats with real English gentlemen will do them substantial good and contribute towards cementing the bonds of union between England and the Chiefs, Fantayas, and Bhayats of the Native States. Their interests being identical they will live together, work together and fight together against a common foe under the Imperial banner of Her Majesty the Queen-Empress.

The Hon'ble Sir Charles Ollivant, K.C.I.E., I.C.S., the then Political Agent, Kathiawar, now a member of the Executive Council of His Excellency the Governor of Bombay, presided in the year 1893 over the prize distribution at the College, and in an able and vigorous speech dwelt on several topics of great importance to the welfare of the Chiefs and nobility. He

especially spoke of the want of leadership amongst young men of Native States. This, as well as other points touched upon by Sir Charles, bear strong testimony to the sincere and deep interest which the distinguished civilian who is well-known throughout the Bombay Presidency for his brilliant abilities and sincerity of purpose, takes in the well-being of the nobility and landed gentry whose condition he has thoroughly studied. Apart from giving modern military training to youths, even the discipline imparted in olden times to every Rajputra is not given now, which is due to indolence on the part of the parents. Hence there is the want of young men in Native States as pointed out by Sir Charles Ollivant to lead their troops against the outlaws. Some of the youths may be born soldiers, but this does not remove the need to train them to become efficient in military training and tactics. The observations of Sir George Greaves in this connection are worth citing :—

> Like all other professions the Army requires hard and constant labour. To succeed in it and to give efficient service to the State you would have to study hard and work hard, and between whiles you would get a little time for playing hard and riding hard.

The Army, no doubt, requires hard work, and to serve in the regular army or even the Imperial Service Troops, special training and discipline are most indispensable. Such being the case, to lead men against the outlaws is a task of no light kind. Even the efforts of most experienced officers have been baffled in bringing them to justice. For this, as well as for other purposes, sound discipline is needed without which efficient military service cannot be rendered. Sir Charles Ollivant rightly paid a tribute of praise to the memory of the late lamented Lieutenant Gordon who lost his life in an encounter with the outlaws in Kathiawar. This gallant young officer fearlessly and gallantly pursued the outlaws despite his receiving several wounds and knowing the dangers which he was exposed to. His gallant determination to pursue the outlaws and unselfish devotion to duty elicited the admiration of all who read the account of his gallant deeds.

(*e*) *Want of Encouragement.*—Having regard to the facts I have stated, one cannot look very hopefully to the Native States to encourage the Fantayas and Bhayats to qualify themselves for employment in their States. There is, however,

another side of the picture on which it is gratifying to dwell. Some few Chiefs in the Bombay Presidency are doing something to advance the welfare of these Fantayas and Bhayats. His Highness the Gaikwar of Baroda, whose practical interest in the welfare of his subjects is manifest, gives every opportunity to all his Fantayas and Bhayats and also other subjects when duly qualified for obtaining service in his State. His Highness's elder brother, Shrimant Anandrao Gaikwar, until recently held the responsible appointment of the Commander-in-Chief. He has been succeeded by the Gaikwar's cousin Shrimant Ganpatrao Gaikwar, Barrister-at-law.

Shrimant Sampatrao Gaikwar, Barrister-at-law, His Highness's brother is a Naib Subha, corresponding to an Assistant Collector in the British dominions.

The subjects of His Highness also obtain a proper share in the State employment. It is his earnest desire to educate and bring up the sons of his Sardars to habits of industry. With this laudable object a College for the Sardars and sons of other gentlemen of position has been founded, but on account of paucity of attendance, through the apathy of the Sardars, very few take advantage of it. It is a great pity that the Sardars should be so unmindful of the duty they owe to themselves and their sons.

Gifted with brilliant abilities and endowed with administrative capacities of a high order Shiaji Rao is very solicitous to develop the resources of his dominions, to encourage his subjects to profit themselves by taking advantage of the educational facilities afforded them, and to advance the material welfare of his subjects whose love and respect he has rightly earned. The peace, prosperity, order and justice that reign in his dominions are evidences of the wise and efficient administration carried on under the able and vigilant supervision of Sena Khas Khail Samsher Bahadoor, Gaikwar of Baroda.

The Thakore of Gondal is also ever anxious to give encouragement to his Fantayas and Bhayats, the services of some of whom are already secured in the State.

The most important and first Native State in point of precedence, revenue and political importance, namely, Hyderabad, is unique in respect to the employment given to the Nizam's relatives and members of the Muhammadan and Hindu nobility. The Minister, since the second Sir Salar Jung's resignation, has been a relative of His Highness, namely,

MAHARAJAH GAIKWAR OF BARODA.

His Excellency Nawab Sir Asman Jah, K.C.I.E., and his successor His Excellency Nawab Sir Vicar-ul Omrah, K.C.I.E. Encouragement given to several young men to prosecute their studies in England and India, with a view to secure their services after they have duly qualified themselves, is a proof of the enlightened desire on the part of the illustrious and benevolent Ruler to effect a material change in the administration of his State. Hyderabad is the largest existing Native State. Having regard to the state of society there, progress cannot but be slow; it will take time to effect radical changes in the condition of affairs. Though more conservative in his State formalities than his other brother Sovereigns, Mir Mahbub Ali Khan is an intelligent and enlightened Ruler. It cannot but be admitted in fairness that the progressive state of things in all branches of the administration is entirely due to the eagerness and parental care shewn for the welfare of his subjects, whose respect and gratitude he deserves. Numerous acts of benevolence, anxiety to promote his subjects' prosperity and to replace the old order of things by new have all along marked the career, as a Ruler, of Asaf Jah Muzaffar-ul Mamalik, Nizam-ul-Mulk, Nizam-ud-Daulah Bahadoor, of Hyderabad.

With these noteworthy and commendable exceptions, the cases in which Fantayas, Bhayats and the other aristocratic youths are given employment in their own States or a good education is provided for them are few and far between. It is hoped that the British Government will take still more interest in the welfare of the Fantayas and Bhayats, and by its example and advice will impress upon the Chiefs the necessity of encouraging the youths to turn their time and energies to profitable account. Notwithstanding the difficulties that lie in their way, their future depends upon themselves rather than upon the removal of these difficulties by others. "Heaven helps those who help themselves" is a wholesome maxim, and can be followed with advantage. But youths need to be brought up to habits of industry, educated and encouraged, in order to learn the value of helping themselves.

It is a most important duty on the part of the Chiefs under these circumstances to neglect no means to provide all facilities for the Fantayas and Bhayats and members of other respectable

and ancient families to rise o'er stepping-stones of their dead selves to higher things. The neglect of this duty is an infringement of one of those tasks which the Chiefs are placed in a high position by the Almighty to fulfil.

In seeking to ameliorate the condition of the Fantayas, Bhayats and other members of the Native aristocracy, the Chiefs will assuredly be supported by the Paramount Government, who have all along manifested a desire to advance the welfare of such gentlemen of position.

In England as is well known, many members of the nobility fill high positions of trust and responsibility; others follow independent professions, legal or medical, or else engage in commerce. Many of the nobility have distinguished themselves in different spheres of usefulness, and by their abilities, experience, learning and talents have added much to their own as well as the general prosperity of the commonwealth. But in India a different state of things exists. Young noblemen and gentlemen of position are found leading lives of luxurious ease which by an inevitable law results in degeneration and ultimate ruin. To replace such a state of things every one should work to the best of his ability. It is high time now in these days of advancement for the youths to be reclaimed from habits of indolence and vice and stimulated to fill those useful spheres of life which may suit their capacities and talents. This will contribute much towards the advancement of the Native States and the stability and permanence of the British Empire. Feelings of patriotism, loyalty, manliness, independence of character, integrity of purpose and devotion to duty will be more deeply engrained in these men when they lead lives of usefulness, and free themselves from the shackles of luxurious ease. Once more I urge that the advancement of the Native States cannot be adequately secured, and the bonds of friendship between the British Government and the Native aristocracy cannot be sufficiently cemented, unless it is the care of the Chiefs to spare no pains to bring about a change for the better in the condition of the Fantayas, Bhayats and members of other families of high birth.

Civil Service for the Native States.

The Native States have no organized Civil Service on the lines of the Imperial Civil Service or even the Provincial Civil Service of British India. It may be thought that it is going

too far to propose the establishment of a Civil Service system for the Native States, but when the advantages accruing to the States by the introduction of such a system of service are considered with unbiassed mind, its institution cannot but be deemed commendable and necessary, both to throw open a wide field of employment for Fantayas, Bhayats and other subjects of the State, and to secure qualified men for the efficient and better administration of the Native principalities. One Civil Service can be organized with advantage for all the Native States.

A competitive examination formed on the system similar to the Imperial Civil Service will be the best means of testing the abilities and knowledge of the candidates. No hard-and-fast rule should be laid down to compel a Fantaya or Bhayat to enter the service of the State he belongs to, but that with the sanction of the Government he should be allowed to serve any other State which he likes. In such a case the sanction of Government is necessary for the British Government as Surzerain should be consulted, and have a constitutional right to be so consulted, on questions affecting the relations between one Native State and another. But after all I take it that very few would care to serve a foreign Ruler if employment can be found in their own States, and the condition of affairs therein permit them to serve without trouble or molestation.

The practice of asking for the services of British, European or Native officers to serve the Native States, on double the pay they receive under British Government, will, under such circumstances, be discontinued with pecuniary advantage to the State and benefit to the subjects whose chances of employment by the Sircar will then increase.

Sometimes British officers are recommended to Native States by the British Government, who are anxious to recognize their merits in some way or other. Why should the Native States be made a field for the reward to British officers for their services without the subjects of the Principalities having all the rights and privileges of reaping similar benefits? It is fair, therefore, that all the subjects of the Native territories should be granted the privilege of competing for the Indian Civil, Military and Medical Services. The request to grant such a concession is quite reasonable. The Native States, the pillars of Imperial stability, are part and parcel of the Empire, and ought not to be separated from the homogeneous whole by a

strict limitation of the rights of competition for the Indian Civil, Military and Medical Services to European and Native subjects of the Queen-Empress residing in British India.

It cannot but be gratefully acknowledged that the Bombay Government has generously extended the privilege of competing for the Provincial Civil Service to the subjects of the Native States in this Presidency, except those of the State of Baroda. The ground of this latter exclusion is that Baroda is under the political control of the Government of India, and that the Bombay Government exercises no protective powers over it. This seems rather unfair; for, correctly speaking, all the Native States are under the control of the Viceroy-in-Council, although the powers associated with such control are, for convenience of administration, delegated to the local Governments.

CHAPTER XIV.

Study in England and Travels.

It need hardly be said that the advantages of receiving education in England are innumerable. A youth educated in England receives Western training and the elevating influences of the society in which he moves which lead to the cultivation of feelings of independence and manliness. His character having been moulded in the midst of beneficial influences, he shuns the company of the bad and vicious, and courts that of the good and wise. A change for the better takes place in his habits and conduct, and he is made a manly youth.

In the interests of the future Rulers of so many States, it is most desirable that they should go through a course of instruction, either at the Cambridge, Oxford or Edinburgh Universities, for a term of three years before being invested with the full powers of Chiefs. Contact with persons of different conditions in life will tend to their improvement and the broadening of their minds. Example is the most potent of instructors, and example in conduct even in small matters is of no light moment. At the Universities of Cambridge and Oxford a youth is afforded many more opportunities than he would have at the Rajkumar College or in his native land to come in contact with the good, and also with the bad. A youth who has acquired experience of both will choose the right path, provided the atmosphere he lives in is not contaminated with the contagious influences of the licentious, the intriguing, the selfish and the servile. Six students from the Rajkumar College, myself among the number, were sent to prosecute their studies at the Cambridge University, but all of us were Fantayas and not heirs-apparent. Prince Lakhtarji, the heir-apparent of Morvee, was sent to England for study; but it may be mentioned here that he was educated at home and not at the College.

The Thakor of Gondal, even after his installation to the *gadi* of his forefathers, was seized with an earnest desire to drink deep at the fountain of knowledge, and so went to Scotland to study medicine at the Edinburgh University. The reason why he gave preference to this University was that Edinburgh is the oldest academy for the faculty of medicine. In addition to this reason, he was allured by the beauty and the bracing climate of the Scottish Athens.

Bhagvat Shingji studied for medicine with indefatigable energy, persevering application and remarkable intelligence and passed the M.B. examination with credit. The efficient and reformed administration of his State, the refined etiquette of the Court of the Lord of Gondal are in themselves evidence of what education received in England can do for a Chief. He has put his sons and daughters to school in England, and it is hoped, under God's providence, they will receive good training and education under the care and guidance of English tutors. The advisability of sending Kumars to England does not obviate the need to send them to the Rajkumar College. But after completing their course at the College, the Kumars should be sent to either of the two English Universities to receive a final polish. Even though the system at the College be improved in the direction I have indicated, a short time spent at Cambridge or Oxford or even Edinburgh will bear fruitful and excellent results. On the occasion of the prize distribution at the Rajkumar College, Rajkote, in the year 1893, the Hon'ble Sir Charles Ollivant, the then Political Agent, remarked in the course of his address, that "it was not desirable to send in the majority of cases youths to England for study, and so run the risk of their becoming aliens to the land of their birth." The objection to sending young men to England in the majority of cases is well founded. It is imperatively necessary that boys of extreme youth should not be sent there for their uncultivated minds may receive influences which may be harmful as weaning them from their home associations, and above all tending to interfere with their receiving religious instruction. But after a certain age youths can go to England without any fear of their becoming aliens to the land of their birth.

Education received in England contributes towards making one independent in thought enlightened in views, and polished in manner. Such being the case it must materially improve the

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condition of the Chiefs and through them their people. In addition to these benefits, education in England moulds one's character in such a form as to enable a youth to distinguish between what is good and what is bad, among the customs and habits of the people of his country, and of England, and to retain the former and discard the latter. Before concluding this subject, I cannot but again impress on the Chiefs and those in authority over the minor Chiefs, to spare no means to send youths after a certain age to England to study for at least three years before they begin life. The benefit of such education and training is too obvious to need further comment.

Travels.

It has been the practice to send young Chiefs on travels in India and occasionally to Europe in charge of a Political Officer, either a European or Native, before they are entrusted with the powers of the administration of their respective States. A European officer, either civilian or military, is deputed to go with a Chief; but in India either a European or Native accompanies a Chief according to his rank. The ruler of a large State goes accompanied by a European, and that of a small State by a Native officer. The practice of deputing a Political Officer with a Chief is one calculated to prevent him from availing himself of all the benefits that are likely to result from such travels, because the presence of a Political Officer works as a great check on him. For two reasons this is the case: *firstly*, the solicitude on the part of the Chief not to give offence to his guardian for fear that he may get into his bad graces; *secondly*, the entreaties on the part of his adherents who also accompany him not to throw off reserve in dealing with his guardian. The advice on the part of the Chief's confidants is a device to screen their conduct and to please the guardian in every possible way: also the fear that association with such a mentor may produce a change for the better in the character of a Chief, puts them on their guard to take every necessary precaution to destroy any good influences that are likely to be instilled in him to form a robust moral character. The guardian is represented to be a person more to be afraid of than made friends with. The inexperienced Chief is thus put on the wrong scent in respect to the character of his guardian, and this does him great harm in his future career. He is reserved, obedient and sometimes

double-dealing. The officer thinks that Oriental nature is unwieldy, sluggish and docile, and not desirous to know new things, to give up old-fashioned ways, to discard crude ideas, and to become manly in thought and independent in character. However, his anxiety to improve his ward by his company and example makes him put forth all his efforts to induce him to make the most of his opportunities. There may be some who, elated by pride because of their official position, maintain unnecessary reserve and exact uncalled for regard from their wards. Such misunderstanding or vanity on the part of the Political Officer does a great deal of harm and has few, if any, redeeming features. A Chief whose position does not allow him to afford the expenses of going with a European companion and guardian is given a native official, a deputy collector or a daftardar, neither being a person of culture, enlightenment or liberal views the company of such a person is not likely to benefit his ward. It stands to reason that it cannot be expected that an officer who has risen to such a position from a clerkship, and whose education has been imperfect, can exert such influence over his ward as a person of culture and enlightenment is likely to do. There may be cases in which the companionship of such persons may have been beneficial, but they are infrequent.

Under such circumstances, it is not likely that Chiefs can derive much benefit in the company of European or native officials. The very mention of a political officer, whether European or Native, grates on their ears, and they look upon him with awe mingled with unfounded mistrust. In order that the young Chiefs may make the most of their opportunities, their companions should be selected from the young military officers or from the men of the Cambridge and Oxford Universities, either European or England returned natives.

In the company of such persons the Chiefs will feel more free, both in their private as well as public conduct, having thrown off reserve. Moreover, such persons are not likely to parade their officialism. Their wards being assured of their frankness will put more trust in them and will become more straightforward in conducting themselves towards them. The confidants under such circumstances will gradually lose their influence and the young Chiefs, reposing full trust in their guardians, will entirely disregard the advice of

their adherents, which being both officious and selfish, proves detrimental to their own interests. The results achieved by the companionship of such persons will be, by far, more satisfactory and beneficial than those already obtained. It may be remarked here that a period of six months is not sufficient to acquaint one with the customs of the country and habits of the people; therefore, tours to Europe for six months should be extended to at least one year. But, as suggested elsewhere, the young Chiefs in order to receive a final polish should be sent to England for a term of three years in which case the necessity of such a tour will no longer exist.

CHAPTER XV.

The Chiefs and their Obligations.

The figure of God's Majesty,
His Captain, Steward, Deputy-elect
Anointed, crowned.

Richard II (Shakespeare).

In a Native State it is firmly believed that a Chief is specially appointed in the order of God's providence to a supreme position in the State. He is thought of as the minister of God exercising a divinely appointed office, and as entrusted by heaven with the most solemn task of ruling his subjects. So much is this the case that neglect to obey the Chief is looked upon as disobedience to the Deity.

Again, his function is considered to be that of an administrator, and it is believed that in the event of his failing in his duty, dire disgrace and severe retribution will be meted out at the hands of God; but that it is not the place of man to interfere with his proceedings. Now such a sense of responsibility to God will have great effect in the case of a Chief whose personal character is deeply religious. But such an idea is not without its dangers. In a Native State it is commonly believed by the people that a Chief possesses divine rights and that there is no limit to the power he wields over his subjects; so that he is at liberty to show favour or disfavour to any one under his rule, as fancy dictates, and no one can rightly gainsay his will or disobey his commands. But patriarchal theories of unlimited power such as this can be tolerated only so long as the structure of society remains simple and semi-civilized.

The people of the Native States are growing gradually more civilized and less ignorant. Likewise the Chiefs are becoming day by day more enlightened, although this enlightenment has not spread to such an extent as might have been hoped. The continuance of follies and extravagancies which have characterized the semi-civilized condition of the people must not

be encouraged in these days—the people must be ruled in accordance with the principles of modern civilization. It is universally admitted that a large proportion of the evils and dangers incidental to monarchical Government, such as that which exists in the Native States arises from the desire a Chief too often entertains to promote his own selfish objects altogether disregardful of the interests of his subjects. Looking back to the Hindu and Muhammadan laws laid down for regulating the conduct of monarchs or rulers, one finds that they take the same view as that of modern political science, and that a ruler is enjoined to exercise only such power as is consistent with attaining the legitimate ends of government—the well-being of those whom he rules. He cannot rightfully assume to himself an endless variety of arbitrary and unjust privileges, which benefit him at the expense of his people, which tend to unduly exalt him above others, and which merely gratify his own whims and fancies to the great disadvantage of the community. As an illustration the views of early Hindu and Muhammadan legislators may be quoted here. The great Hindu law-giver, Manu, says :—

Let the King prepare a just compensation for the good, and a just punishment for the bad. The rule of strict justice let him never transgress.

2. Holy Sages consider as a fit dispenser of criminal justice that king who invariably speaks truth, who duly considers all cases, who understands the sacred books, who knows the distinctions of virtue, pleasure and riches.

3. Such a king, if he justly inflict legal punishment, greatly increases those three means of happiness, but punishment itself shall destroy a king who is crafty, voluptuous and wrathful.

4. By a king wholly pure, faithful to his promise, observant of the scriptures, with good assistants, and sound understanding, may punishment be justly inflicted.

5. A king is created as the protector of all those classes and orders who first to the last discharge their several duties.

6. From those who know the three Vedas let him learn the triple doctrine comprised in them, together with the primeval science of criminal justice and sound policy, the system of logic and metaphysical and sublime theological truth ; from the people he must learn the theory of agriculture, commerce and other practical arts.

7. Day and night he must strenuously exert himself to gain complete victory over his organs; since the king alone, whose organs are completely subdued, can keep his people firm to his duty.

8. With extreme care let him shun eighteen vices, ten proceeding from love of pleasure, eight springing from wrath, and all ending in misery.

9. Such a king addicted to vices arising from love of pleasure, must lose both his wealth and his virtue; and addicted to vices arising from anger, he may lose even his life from the public resentment.

10. Hunting, gaming, sleeping by day, censuring rivals, excess with women, intoxication, singing, instrumental music, dancing, and useless travel are the ten-fold set of vices, produced by love of pleasure.

11. Tale-bearing, violence, insidious wounding, envy, detraction, unjust seizure of property, reviling and open assault, are in like manner the eight-fold set of vices to which anger gives birth.

12. A selfish inclination which all wise men know to be the root of those two sets, let him suppress with diligence, both sets of vices are constantly produced by it.

13. Drinking, dice, women and hunting let him consider as the four most pernicious in the set which love of pleasure occasions.

14. Battery, defamation, and injury to property let him always consider as the three most heinous in the set, which arises from wrath.

15. And in this seven-fold assemblage of vices too frequently prevailing in all kingdoms let an enlightened prince consider the first, and so forth in order as the most abominable in each set.

16. On a comparison between death and vice, the learned pronounced vice, the more dreadful since, after death a vicious man sinks to regions lower and lower, while a man free from vice, reaches heaven.

17. Even an act easy in itself is hard sometimes to be performed by a single man, especially if he have no assistant near; how much harder must it be to prepare alone the business of a kingdom with great revenues.

18. Having ascertained the several opinions of his counsellors first apart, and then collectively, let him do what is most beneficial for him in public affairs.

19. He must likewise appoint other officers, men of integrity, well informed, steady, habituated to gain wealth by honourable means and tried by experience.

NAWAB OF JANJIRA.

20. As many officers as the due performance of his business requires, not slothful men, but active, able and instructed, so many and no more let him appoint.

Turning to Muhammadan lore on the subject, I next cite "Ranjeet, or The Art of Governing a State from Ayeen Akbary," compiled by the great and learned Muhammadan jurist and minister, Abul Fazul, who flourished in the golden days of Akbar the Great.

It is incumbent on a monarch (ruler) to divest himself of avarice and anger, by following the counsels of wisdom, and not to debase himself by the commission of any of the eight crimes abovementioned. If he unfortunately suffers injury from others, it behoves him to be moderate in his resentments. It is his indispensable duty to fear God, to be just and merciful himself, and to excite the like disposition in others; to pay particular respect to men of exalted rank, and behave with kindness and condescension towards his subjects of every description. He should be ambitious and protect his subjects from the oppressions of his officers, from robbers and other evil-doers; proportioning the punishment to the offence. In everything that concerns himself, he should be patient and forgiving of injuries. For his intelligencers, he must make choice of men of wisdom and integrity. No enemy is so insignificant as to be beneath his notice, and, therefore, he ought to be ever on his guard. Neither must he be vain of his own wealth or power.

A wise prince will banish from his Court all corrupt and designing men. If the king hath not sufficient ability of mind, or strength of constitution to execute all public affairs himself, he must search for a man of exemplary piety and approved integrity, and who to these valuable qualities adds experience, and activity in business. Him he must consult on all occasions with implicit confidence and intrust with the executive power. In affairs of moment, it is not advisable to consult with many, because to be qualified to give advice on such occasions, requires fidelity, liberality of sentiments, valour and circumspection, qualities that are seldom found united in one person. Some ancient monarchs, indeed, made it a rule to consult men of a contrary description, and to act diametrically opposite to their advice. But they were frequently deceived by this method; because it is difficult to erase from the mind the bad impressions which are received from timid or crafty counsels, ignorance or malice. They found it the safest way to join with the Prime Minister a few wise and experienced men, and to require each to

deliver his opinion in writing to be separately canvassed and debated upon. A prince moreover requires a learned astrologer and a skilful physician. A wise king selects his friends with judgment.

The quotations are full of sound advice and good principles which should be observed by a Chief in administering his State. It will be seen that both Manu and Abul Fazul strongly urged the advisability of appointing wise, able, experienced and conscientious councillors both to assist a Chief in the performance of his duties and to give him advice in matters of importance. Therefore, it will be quite in accordance with the precepts of the ancient jurists as well as with the policy of the present time to form a body of councillors—as is being done in some States,—to assist a Chief in administering his State. A council of administration should be organized with the Chief himself as the President, and the Dewan and the other heads of the different departments as the members. In this way the work entailed on the Ruler will be greatly facilitated and simplified, and the administration will be placed on a better and sounder foundation. With the assistance of the members of the council, the Chief will be better qualified to regulate administrative matters connected with the condition of the people, to guard and guide their commerce, manufacture and physical and intellectual development, and in short to materially advance their condition in all respects. Some States have already formed such councils, and it may be hoped that the principle will be extended generally to large and small States alike as far as possible. It must ever be the first aim of a Chief to do his duty in the position to which he has been called and thus to earn for himself, the love, gratitude and blessing of his people, and by doing so he will earn the respect of the Paramount Power.

CHAPTER XVI.

Administration of Native States.

It need not be remarked that a Chief's principal duty is to interest himself in the administration of his State and, in advancing the welfare of his people by wise administration, introducing such useful and necessary reforms as may conduce to that end. In all the Sovereign Native States in the Bombay Presidency, whether large or small, there are the following departments :—

1. Executive.
2. Revenue.
3. Judicial.
4. Public Works.
5. Educational.
6. Survey.
7. Medical.
8. Sanitary.
9. Abkari.
10. Customs.
11. Police.
12. Military.

In some very few States there is also a Forest department. Some remarks may be made upon the work of each of these departments.

I.—The Executive Department.

As to the executive power, it is solely vested in the Chief who delegates a part of it to his Dewan and other officers appointed by him. The Chief more or less exercises supervision. No hard-and-fast rules are laid down as to the selection of a Dewan, for a Chief has a right to select any one he likes to be his Dewan under formal sanction of the local Government. A person competent to conduct the business of the State is all that is required. Formerly the Prime Ministership was more or less hereditary. The son of a Dewan was regarded as the approved successor to his father. Instances of such a custom which has some advantages but more disadvantages can still be found in some States. When the Prime Ministership was an hereditary office descent was looked to, rather than real qualification on the part of the Dewan. In consequence com-

petent men were not generally speaking secured. Owing to the system of hereditary service, a Chief was bound by the strong ties of custom and practice to recognize the hereditary claims of succeeding to the Dewanship. He had to connive at any fault or shortcoming on the part of his minister in recognition of eminent and loyal services rendered by the ancestors of the Dewan who, as if by a sort of prescriptive right, retained possession of the office for life. Such a custom though in accordance with Indian tradition and sentiment, is not one to be commended from the point of view of the welfare of the State. It must be admitted that better qualified men are employed now as Dewans than formerly. However, the number of persons of high culture, enlightenment and experience amongst these Prime Ministers cannot be said to be numerous. An officer conversant with the routine work of the Revenue department is marked out as a proper person for conducting the business of a State. Men from the subordinate revenue service are engaged, and sometimes from the ranks of the subordinate judges or deputy collectors in the British Service. Frequently, also pensioned servants of Government are employed. While admitting that some of the pensioned officers are quite competent to fill high positions of trust and responsibility and fit to work as hard as before, the majority of them are likely to be unsuited to the positions to which they are called, because of their old age and inability to stand the strain of hard work. However very few from amongst the pensioned officers are now employed in the Native State Service, save in exceptional cases.

The practice of appointing men from the subordinate revenue service to the Dewanships must be done away with as harmful to the interests of the States. Many of the mamlatdars and head clerks have risen from the posts of clerks, receiving salaries of Rs. 15 per month. Their education has been meagre. They have worked up to the top of the ladder through their own resourcefulness and they are likely to depend upon the favours of their superior officers, whose displeasure is looked upon as their ruin. Such a person when put in authority over others, is disposed to have his own way and the only thing he keeps in view is the favour of his Sovereign. A weak-minded Chief in such a case is likely to become a mere tool in the hands of the Dewan. This proves entirely prejudicial to the interests of the people. A Dewan must be a man

of high culture, enlightenment, experience, and of such exemplary character as to exert a good influence over his sovereign. It is his duty to criticize the acts of other officers, watch their conduct, see that justice is done to rich and poor alike, that order prevails in the State; that the farmer peaceably enjoys the fruits of his labour and the trader the profit of his calling; that roads are constructed and communications facilitated; that education is encouraged along all lines throughout the length and breadth of the State; and that provision is made for the relief of the sick poor. Besides this he must have a keen judgment in order to devise a remedy for what is amiss; and a strong hand to apply it. He must possess qualities which are the characteristics of a statesman, namely, firmness, vigilance, justice, moderation, mercy and dignity.

A few instances of men who have filled and are filling such positions with credit may be given. The State of Baroda some years back secured the services of the late Rajah Sir T. Mahadeo Rao, K.C.S.I., as Prime Minister, a man of high culture and enlightenment and a statesman of great ability and a good thinker besides. The Hon'ble Dewan Bahadur Kazi Shahabuddin, C.I.E., who succeeded the late Rajah Sir T. Mahadeo Rao, proved himself to be a man of administrative capacities, tact, honesty and talents. The Kazi Sahib is a man of enlightenment and liberal education. He was a member of the Legislative Council of His Excellency the Governor of Bombay. Dewan Bahadur Manibhai Jasbhai succeeded him and filled the office with ability. It may be said that Dewan Bahadur Shrinivasrao Ayanger, the Prime Minister, who has had a distinguished career under the British Government, is well maintaining the high reputation gained by his predecessors. The Wazeer Bhahuadinbhai, C.I.E., Madar-ul-Madan of Junaghad, is a person of great practical talents and ability. This is the more noteworthy since he has not received any English education at all. The late Rao Bahadur Haridas Viharidas Desai, Dewan of Junaghad and a member of an ancient Patidar family of Nariad, was a man of independence, tact, indefatigable energy and courage, and faithfully and creditably served the State during the tenure of his office. Mr. Haridas was an able administrator and had the good of his Sovereign and the ryots deeply at heart. He was succeeded by his elder brother, the Hon'ble Sardar Rao

Bahadur Bechardas Viharidas Desai, a former member of the Legislative Council. Rao Bahadur Vithaldas Samaldas of Bhownagar, is an administrator of ability and tact. Khan Bahadur Bezonji Merwanji, Dewan of Gondal, can be signalized as a person highly talented, practical, educated, energetic and persevering and as a man of integrity of purpose.

The late Maharajah of Jodhpur entrusted the portfolio of his State to his second brother, Maharajah Sir Pratabshingji, G.C.I.E., who has been carrying on the duties of Prime Minister with great tact, ability and credit. He is an Honorary Colonel in the British Army, an excellent sportsman and every inch a soldier. Kumar Shree Harbamji, younger brother of the Chief of Morvi, a member of the Foreign Service under British Government, has been appointed the Prime Minister of Bharatpur. The Kumar is highly talented and his administration is characterized by reform, order, justice and progress. The advisability of thus employing the youths of high families cannot be too strongly urged, for it is clear that having been brought up in Native States from their infancy they are in a better position than outsiders to understand the needs of the people. Their interests being identical to those of the other subjects of the State, they will be more ready to act with moderation, fairness and sympathy, and to show every consideration to those whom they rule.

It is sometimes said that small States cannot afford to employ highly paid Dewans. But when the interests of the State and the Chief are kept in view it is clear that unless high salaries are offered good and competent Dewans will not be secured. A fair amount of liberality in this respect will go a great way to benefit the States for better persons will be engaged in proportion to the salaries. The Chiefs too will be more benefited by their advice and help. Nothing will deter such Dewans from fearlessly discharging their duties, keeping the welfare of the Chief and the States in view. They will not stoop to be subservient to the wishes of their Sovereign but will offer advice and express views, with straightforward frankness.

II.—Revenue Department.

In the Revenue Department officers are appointed by the Chief to carry on the administration. In some States the revenue officers receive only small salaries, and in consequence

good men are not secured. The system of farming the revenues in kind is becoming an institution of the past, although in some States it is still prevalent. Every effort should be made to do away with this mode of collecting revenues which throws many temptations in the way of the revenue officers. Not only for the purpose of removing such temptations but also for facilitating the collection of revenues, the system of raising the revenues in specie, and not in kind should be adopted. Well paid officers must be employed in this department if properly qualified men are to be obtained.

III.—Judicial Department.

It is well-known that the judicial department in a Native State is not so well organized as its counterpart in the British dominions. In some States qualified, experienced and trained men are not employed. Persons are appointed as Judges and Magistrates not on account of their qualification but simply because the Chief so decrees. Small stipends are also an obstacle in the way of securing good officers. The judicial department is, it need hardly be said, one of the principal and most important divisions of the machinery of Government. It requires to be administered with care, efficiency, wisdom, foresight, and conscientiousness. Any flaw in this branch of the administration will contribute much towards the subversion of the State and seriously affect the material welfare of the people. Dissatisfaction will prevail and evils of many kinds will crop up. In some States the civil and criminal returns are not so many as to require the services of separate judicial officers. Therefore, these functions are delegated to other officers as for instance the revenue officer. Another reason given for the amalgamation of the two functions, is the inability of a State to employ a separate judicial officer. But, however that may be, it is quite necessary in the interests of justice and efficient administration to separate the two functions, and to employ men of legal qualifications and experience, many of whom can be found practising in the Mofussil Courts. In every State, small as well as large, the civil and criminal returns seem in my view sufficient to require separate officers for their disposal and qualified men are to be found only in a few States, holding the highest judicial appointments. For instance, in Bhownagar

Mr. J. J. Gazder, M.A., Barrister-at-Law, a member of the Bombay Bar, is entrusted with the judicial portfolio. The State is to be congratulated upon having engaged the services of this able, learned and upright officer.

The services of following officers from the subordinate judicial service have been lent to the States named. Mr. Gulabdas is the Chief Judge and Judicial Councillor to Junaghad. The State must have been much benefited by the experience and learning of such an officer. Mr. Ghalabhai is the Chief Judge of Bhownagar; and Mr. Chimanlal is the Chief Judge of Porebundar. In the State of Baroda the judicial department is well organized and competent men obtain judicial appointments. Men of learning and ability are to be found on the High Court Bench at Baroda. Rao Bahadur Ambalal Shakarlal Ajatar, the Chief Justice, is a man of sound legal training and learning. Since his nomination to a membership of the State Council, Mr. Abbas Tyabji, a member of the Bombay Bar, has been officiating as the Chief Justice. Mr. G. B. Kothari is also one of the Judges of the High Court. I may mention here that Hyderabad has a well-constituted High Court and the Judges are said to be a good set of men. But it is in Mysore that one finds the judicial service best organized and officered by handsomely paid men. It is to the credit of the Council of Regency that the services of the Hon'ble Mr. Justice Best, who retired from the British service some time ago, are retained to fill the office of the Chief Justice of the State. Not long ago the law's delays were almost interminable in Native States; suitors were detained for years together before they could get a hearing. The claims of some suitors litigating in the Courts of several Native States were not investigated for a period of ten or twenty years after the plaints were filed. Some of the suitors had to actually settle down at the capitals of the States, for the purpose of attending the Court in the hope of their cases being called on for hearing. But their turn never came although one or two generations passed away. Others assigned their claims to those willing to take them on payment of one-fourth of the capitalized value of the plaint and wisely retired to their native country, to turn to less hopeless pursuits. A remedy for the condition of things was deemed necessary by the British Government and the Rajisthani Court was established at Rajkote for investigating

CHIEF OF JASDAN.

the cases of the Girasias and Bhayats having claims against their respective States. The Court is presided over by a military political officer assisted by two assessors. The result is that justice is meted out to the suitor far less tardily than formerly.

But the desirability of making the Rajisthani Court, subordinate to the High Court of Bombay, cannot be overlooked in the interest of impartial justice and equity. The military officer placed in charge of the Rajisthani Court usually possesses no legal training. It is often found that the cases are not so well studied as they would be by men of legal experience, knowledge and acumen. Therefore, it is hoped that the Rajisthani Court will be either abolished since the suitors can very well pursue their claims in the Court of the judicial assistant to the Political Agent, a better constituted tribunal, or that it be made subordinate to the High Court of Bombay. As mentioned in one of the previous chapters a Chief has to dispose of the appeal cases himself for his Court is *de facto* as well as *de jure* the highest appellate authority in the State. In the matter of capital punishments and also in some big, civil and criminal cases, a petition of revision can be addressed to the Bombay Government. The Political Agent and the Government do not interfere with the decision of a Chief unless gross injustice is proved to have been done to the appellant.

IV.—Public Works.

Public works were unknown to the Native States beyond the sinking of wells and the building of inns here and there, until the British Government led the way and its officers suggested to the Chiefs the inestimable advantages of such works of utility. In many States neither decent public buildings nor properly-made roads were in existence. It is no exaggeration to say that many Chiefs in the old days were of opinion and more so their advisers that money spent on public works was wasted. They, therefore, refrained from devoting any portion of the revenues towards the construction of works of public utility. The palaces were in a dilapidated condition and even now some of them can be so described. With the spread of enlightenment many Chiefs have realized the benefits of constructing roads, railways and other public works; to facilitate communications and to encourage commerce,

In the province of Kathiawar, the States of Bhownagar, Morvi, Gondal, Porebundar and Vakaneer have opened railways of their own. The Gaikwar of Baroda has also several railway branch lines running through his territories, having invested no less than a crore of rupees on the very laudable object. The example thus set is one which may be followed with great advantage by other native rulers.

V.—Education.

The maintenance and development of the intellectual interests of the people must be more encouraged than they have been hitherto, by means of national schools and schools of science and art. The latter institutions cannot be established in all States because many principalities which yield only a small revenue are unable to maintain them. But surely it is not beyond the financial power of any State, however small, to support decent and well-conducted schools to impart primary education to the peasantry. Although many States have already founded such schools, no deep general interest is taken in encouraging primary education. It is needless to say that this great cause can only be promoted by sustained effort on the part of the rulers. Those large States which can afford to support schools for imparting technical education, such as that which exists in Baroda, must not delay in starting them. The advantages of such institutions could easily be extended to the ryots of small surrounding states without inconvenience and great expense.

The State of Bhownagar, under the patronage of the late Maharajah Takhatshingji, founded a College named after his late Minister, Dewan Samaldas, C.I.E. This institution extends its benefits to all the subjects of Bhownagar and also the people of surrounding States.

The Girasia College has been recently opened at Gondal, and it is sincerely hoped that, under the auspices of the enlightened and learned ruler of the State, the Girasias will avail themselves of the opportunities it offers and that the same class in other States will also take advantage of it. In the Junaghad State a Muhammadan College, named after the present Wazeer Bhahuddinbhai, has been founded and imparts education to many Muhammadan and Hindu youths. The State of Navanagar is also to be commended for the efforts made to promote the intellectual interests of the people.

But it is in Baroda that progress has been most marked. Its many educational institutions extend their benefits, not only to the subjects of the Gaikwar but also to the people of neighbouring principalities. Indeed, things are so far advanced that the State enjoys what is for India the unique experience of having a compulsory system of education, which has been put into practice on a comparatively small scale with much greater success and much less friction than might have been supposed. Those small States, that cannot afford to keep up educational establishments on a large scale, should establish schools for primary education and found scholarships to be awarded by competition, to those desirous of prosecuting their studies with a view to receive higher education at institutions in some other States or British territories. The diffusion of primary education will work a great change in the condition of the masses. There is a large body of men still to be found in the Native States who are staunch advocates of ignorance; such being the case every plan proposed for diffusing education amongst the masses or effecting salutary reforms, is dreaded by them as a dangerous project calculated to work mischief rather than benefit. They regard the diffusion of knowledge as likely to afford an opportunity to the middle and lower classes of people to lift themselves above their proper sphere and to break down the barriers of the social order. No enlightened ruler, however, will share these crude and selfish notions. It is one of the first duties of a Chief to provide for the education of his subjects with as much care, foresight and anxiety as he would the education of his own children, for he is looked upon and treated by his people with filial affection, respect and obedience. It is both unfair and ungrateful on the part of a ruler to neglect this duty for the revenues of the State are raised by the labour and skill of the people. The ruler is, therefore, in duty bound, to denote a portion of the revenue to promote the intellectual and moral education of his raiyats by whose industry it is raised.

VI.—Survey Department.

This department was very imperfect in its working before the British took possession of India. There were no maps kept for the purpose of defining the boundaries of the fields, in the possession of different landholders. Hence

there was considerable difficulty in deciding disputed points of agrarian ownership, and grave discontent naturally arose. The Native States have now improved their survey department, fashioning it with modifications upon the English system and by its agency bringing order and method out of chaos.

VII.—Medical Department.

Neglect to maintain an efficient medical administration characterised indigenous rule generally in the past, and it is through the advice of the British Government that Native States have organized this department, and realising its benefits now maintain good, though not always adequate, staffs to give relief to the sick and the poor. In olden days Vaids were engaged in many States exclusively as physicians in ordinary to the Chiefs. Some of them were men of great skill and experience and were qualified for their work. The raiyats had to find their own Vaids, the States considering it no part of their duty to supply or organize medical relief for the people. As a natural consequence of leaving things to take their chance, ill-qualified quacks opened dispensaries. Many people lost their lives through unskilful treatment, while others lingered on in disease and pain which would have been cured had they been attended by more qualified men. The quacks sometimes from mercenary motives purposely prolonged the illness of their patients. No rash and negligent treatment on the part of such quacks was taken notice of, as is the case with unqualified practitioners under the enlightened rule of the British. The Vaids still hold the field except in a few States. But they are being replaced by more qualified men, graduates of medicine and surgery either of the Grant Medical College in Bombay, or of Medical Colleges in Europe. The State of Baroda is to be specially congratulated upon its large medical establishments being conducted by highly qualified and experienced medical men.

To the credit of the Ruler of Gondal an efficient and adequate medical department is also maintained in his State. His Highness is himself a graduate in medicine of the Edinburgh University. Great interest is taken in the patients who are kept, fed and treated at the wards, both by the Thakore and Ranee, who make a point of visiting them daily. In Bhavnagar the hospital is a structure of considerable architectural merit.

The equipment of travelling dispensaries to afford relief to the poor inhabitants of those villages in the Native States, which are situated at a great distance from the capitals, if carried out, would be a great boon conferred on the people who are generally unable to bear the expense and trouble involved in a visit to far off cities.

VIII.—Sanitary.

In regard to the sanitary department, a great deal can be said. Many States have not even up till now realized the inestimable benefits of hygiene in promoting the general health of the people. Some States I have visited seem to utterly neglect this important matter. The streets and houses reek with filth and rubbish. The people are not at all careful about the preservation of cleanliness, and the State takes no pains to teach them, or to take measures to remove the dirt from their midst. In several States municipalities are established, but their administration is so bad that, so far as sanitation is concerned, they might as well be non-existent.

IX.—Abkari.

In some States a large portion of the revenue is raised through abkari. Toddy (juice tapped from toddy tree) is the staple beverage and is mostly consumed by the ryots. Contracts for it sale are given to the highest bidder. Sometimes the duties on this drink press heavily upon the people. Toddy contains some nourishment and is said to be not so injurious to health as country liquor and spirits are. The lower classes of people, specially the Hindus, who do manual labour, consume it in large quantities as an antidote to fatigue.

X.—Opium and Customs.

Customs and other duties are levied on opium, bhang (green leaves) and other commodities.

Opium is used in large quantities, specially in the province of Kathiawar. It is said that many people sprung from warlike races take opium to curb their passions. How far this is true is difficult to say ; but one thing is certain that the habit of taking opium grows on one and makes him very dull, as can be seen from the cases of many opium-eaters. Bhang, green-water, is taken by many, specially

ascetics, for it enables them to concentrate their minds. Many jewellers, until they take bhang, regard themselves as unable to examine a diamond or any other precious stone. But persons addicted to its use look very seedy. Ganja is smoked like tobacco, and those who are addicted to its use look quite brutalised.

Chandul, opium smoked in pipes, has a similar effect. The older the pipe in which chandul is smoked, the more tasteful it is supposed to be. It is very desirable to discourage people from getting addicted to intoxicating liquors or narcotics with a view to make them cultivate habits of temperance. The temperance movement is really a boon to mankind, and it is to be earnestly hoped that all Chiefs will devise means to discourage intemperance in their States. Women, with the exception of those who belong to the lower classes among the Hindus, are fortunately quite free from this vice.

The majority of States have effected a salutary reform in respect to customs and other duties. In some States not many years ago, duties were levied even on cooking utensils; as for instance, a person who gave a caste dinner, had to give a certain tax on the cooking utensils. The octroi duties are levied to raise the revenues, but such taxes are calculated to defeat the objects of free-trade.

XI.—Police.

The police department is the least satisfactory feature of the administration in Native States. The police are neither trained nor strictly supervised. Any person is believed to be capable of discharging the duties of a police-officer. There are, it is true, a few States where this department is well-organized, but this is invariably due to the assistance of well-trained officers whose services are lent by the British Government. When States laying claim to be called well-administered fail to maintain well organized police departments, it is easy to imagine how lax other States are in this particular. The police are a terror to the poeple, and the police-officer is to them the very incarnation of atrocious wickedness and dishonesty.

A police-officer coming in daily contact with the people is thoroughly acquainted with their habits and ways and acts accordingly. The ryots are semi-civilized, and their fear of the police renders them obedient and quiet; and hence the officers carry matters very much their own way. In Baroda capable

RAJAH OF LOONAWADA.

police-officers are now employed, and it is one of the very few States where the department is well organized.

The employment of Bhayats, Girasias, and some of the Patidars, and Parsis belonging to good families, in the police department as officers will do much to improve the service. Being part and parcel of the Native States, these men are less prone to abuse any power placed in their hands; but, on the contrary, having much consideration for the people, will treat them with kindness and fairness.

XII.—Military.

With the exception of a very few of the large principalities none of the Native States have any well-organized military departments. Even the large States until lately had not a force of well-trained, disciplined and equipped soldiers. The small principalities have only liliputian armies. The force is formed of a handful of the followers of a Chief, to whom sometimes are added some of his Bhayats and Girasias. There is no regular cavalry or infantry, neither are the followers of the Chief trained and disciplined. It has been a practice in almost all the Native States to employ Arabs. They are told off for the duty of mounting guard at the palace and the treasury. It must be admitted that they are found more serviceable, faithful and obedient than other persons. They have their own peculiarities however. To wear a uniform is regarded by them as derogatory and as reducing them to the level of those who are not born soldiers. Therefore, they wear their own national dress. The sowars (troopers) and the piadas (foot-soldiers) are so badly paid that to maintain and dress themselves decently on their small salaries is beyond their means. Even if they are given uniforms to wear, they cannot support themselves and their families on such small salaries.

'It would be far better under the circumstances to maintain half the number of soldiers well paid and disciplined than to support a larger number insufficiently paid and shabbily dressed. Thereby the 'army' of many Chiefs would be saved the ridicule not unnaturally heaped upon it, owing to the soldiers, either horse or foot, not being provided with a decent uniform, but wearing any sort of dress they choose. It is also very common to see a soldier put on his turban balanced on one side, and the more dexterity he shows in

wearing his head-dress thus the more gallant he is supposed to be. This brave soldier is termed a 'sephai.' His sword hanging on one side and a dagger put on in front supported by a plaid are never cleaned, because these being times of peace, he never makes any use of them. His belt, which is made of a piece of leather mounted with brass buckles, looks a century old. He seldom puts on his boots as the heat is quite unbearable. On the whole he bears a strong resemblance to a scarecrow set to frighten the birds away. But in spite of all this he plumes himself upon being every inch a soldier. At the slightest provocation he fires a volley of ear-splitting abuse, and sometimes even draws his sword; but in case anyone presents a bold front to him, the brave sephai's nerves get unstrung, and he disappears from the scene of disturbance, being fully consicous that discretion is the better part of valour. This he does not without uttering the threat, however, that had these been the times of old when to offend sephais was a serious matter, he would have chopped off his opponent's head. Sometimes he has to attend on his Sovereign, and he is also occasionally employed on errands. He has seldom or never to drill and go on parade, the drill-master being often conspicuous by his absence. This functionary is looked upon with gratitude for his indulgence by the sephais. A shower of praises is poured on him, and he is talked of as a man whose forefathers must have been very great men, for he knows their worth and does not trouble them as some upstarts of drill-masters do, sent as they are from the British regiments to drill the sephais. Such a drill-master has the inhumanity of putting them to hard work by drilling them three times a day. Sephais are after all sephais. Drilling and discipline are not necessary accomplishments of those who are born sephais. They are required to infuse a martial spirit in those who are not born sephais. As matters stand, the sephais practically have all their time to themselves. The horse-soldiers are exactly of the same stamp as the foot-soldiers.

The sephais have their own officer, or, as he is termed, "Afsar." The Afsar, who considers himself a thorough soldier in every respect, is in the habit of taking opium decoction three times a day and treats his men to a decoction of the drug once a day. The sephais are very fond of the Afsars because of their generosity in treating them to opium decoction and sweetmeats daily. It is no joke to think lightly of the Afsar

and his sephais. They are all, to tell the truth, only cousins seventeen degrees removed, descended from some Hindu or Muhammadan potentates whose names are not known. Their names are not given (of course simply out of jealousy) in the "Times of India Directory," and cannot be in any way traced in the official records. These omissions are explained by saying that they were great men and, therefore, cared not a fig for outward show. Public notice or honour was nothing to them; every one knew them. This they say to their own satisfaction and to those who are persons of their type. They console themselves and feel proud of their lineage, although time, the universal anodyne, has soothed to slumber the memory of their ancestors.

The Afsar and his sephais cannot forget the fact, or what they think to be a fact, that they are nobly born. This family pride has its advantages, for it sometimes awakens their soldierly spirit. After dwelling at length on their genealogy, the Afsar and his sephais take opium decoction freely to drown all their sorrows, to cheer up their depressed spirits, and to send them off to sleep to dream of the glorious and gallant deeds of their ancestors. It requires all one's patience to rouse them when in this heavy sleep. Even if one were to blow a trumpet in their ears it would take a precious long time to rouse them from their sluggishness. It is not to be understood, however, that this description applies to all the Afsars and soldiers. There are many Rajputs and Muhammadans who are fit to render any service which may call forth their martial instincts and talents.

The State of Baroda, for instance, has a large force, both cavalry and infantry, well disciplined, dressed and equipped. The States of Junaghad, Navanagar and Bhavnagar maintain a troop of lancers, one hundred and fifty each, for Imperial Service, under the command of the able British officer, Captain Forbes. The State of Gondal has a fine troop of body-guards.

Having given a short review of the different departments in a Native State, I will offer a few suggestions for the consideration of the Chiefs:—

1. There are a very few Chiefs who have realized the incalculable benefit of personally acquainting themselves with the condition of their people. The Rulers of large States as well as small cannot do better than go on tour, say every

other year in their dominions, to personally acquaint themselves with the wants and needs of the people. Any abuse that may exist in the territories is sure to be removed, the high-handedness or tyranny of the State officers will be exposed, personal knowledge will be gained of any local grievance that may exist, and the ryots will be brought in contact with their Sovereign.

2. A personal interest taken in the agricultural interests of the people will tend to increase their prosperity. One of the best measures calculated to protect the cultivators from the usury of the money-lenders, the relentless Marwarees, is to open State banks to advance loans to the peasantry at a reasonable interest. A few States have already taken this step. Moreover, on account of the want of such a measure, the administration of a State cannot be said to be perfect.

3. There is no better way of giving charity than by establishing work-houses for giving relief to the poor, the maimed, blind, and all those who are discapacitated from doing hard work. The States of Gondal and Bhownagar have founded such houses. Plenty of money is given in charity, but that is a desultory way of giving alms. In this manner the weak are not benefited; the strong get all the advantage.

4. Personal visits to schools and educational institutions keep a Chief informed of the educational progress made and also greatly tend to encourage the scholars.

5. School fêtes should be organized to encourage the students; also athletic sports should be organized to encourage the school-boys and other ryots to take to physical training.

6. Public libraries are of inestimable benefit to the people. By State contribution and general subscription they can be well organized and maintained.

7. Indigenous produce and manufactures ought to be encouraged to develop the resources of a State, and such encouragement can be given to a certain extent by holding annual agricultural shows.

8. Public parks should be opened, and some entertainments should be organized for the amusement of the people. In India, people work without having any recreation. This makes them go about their work with insipidity. Even people belonging to higher classes are also slack in this respect.

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9. It is not beyond the means even of a small sovereign State to maintain a museum. The exhibits in a museum not only interest people but awaken an interest in them which leads them to study many things productive of good.

10. It is not the practice in Native States to preserve in a codified form the laws relating to the Chiefs, their relatives and ryots arisen out of long-established customs peculiar to the States. Such a compilation is of the greatest use in deciding, in case of dispute, the claims of the Chiefs against their relatives and raiyats and *vice versâ*, and also in preserving the peculiar customs of the States. A mere record of such rights and customs kept on its files is an imperfect way of preserving most important matters relating to the States, the Chiefs, their relatives and ryots ; therefore, a record of such matters should be printed and codified, as such codification will be of very great use in preserving the laws of the States.

11. A great deal can be said as to the Press in a Native State. Although in several States newspapers exist, the freedom given to them is not so great as that extended to the English and Vernacular organs by the enlightened British Government. A free press has manifest advantages which I need only dwell upon very briefly. The criticism of the acts and conduct of the State officers serves to put them on their best behaviour and nips in the bud abuses that may be prevalent. A Chief whose actions and conduct are open to public criticism is likely to be more circumspect in the discharge of his duties, both public and private. A free press keeps a Chief thoroughly acquainted with the wants and necessities of his subjects and keeps him in touch with both public opinion in respect to his administration. The liberty of the Press, which enables the public to give expression to the public opinion and to ventilate public grievances in the British dominions, is one of the most substantial proofs of the integrity and liberality with which the British Raj is characterized. Following this example the Chiefs will see the benefit of granting the same privilege to their subjects. As matters stand, the newspaper in a Native State is always cautious not to criticize the acts and conduct of any State officer, still less that of a Chief, on account of the fear that the Chief's displeasure may be incurred. Therefore, he errs on the safe side and praises the acts and conduct of the State officers and is loud in extolling the Chief who is looked upon as an infallible being. No person amongst the

ryots can dare represent a grievance through the medium of the paper. Even if the affairs of the State are in a bad way, no criticism can be offered with a view to wake up the authorities to the sense of the task with the performance of which they are entrusted. Suffice it to say that a free press is one of those boons to confer which the Chiefs should not hesitate.

CHAPTER XVII.

The Durbar.

Rex datur propter regnum, non regnum propter regem.
Potentia non est nisi ad bonum.

Generally speaking, unless a Chief is highly cultured, enlightened, independent and strong-minded, he relies on his confidants and advisers, the Durbarees, and does nothing without consulting them. If these advisers are persons of high principles, integrity of purpose and disinterested motives, their counsel, where their judgment is sound, is calculated to promote the prosperity of the people. The rule of a sovereign surrounded by such men is one in which happiness, prosperity and justice hold sway. The aggrieved obtain redress, the poor protection and safety of life, and property is ensured to all. But in case the confidants and advisers are persons of low principles and lack honesty of purpose, the Chief becomes a tool in their hands, and is looked upon simply as a channel to promote their own advancement. Justice as between class and class is rare; the powerful oppress the poor, corruption abounds, and the rule of such a Chief is one of great misgovernment. But in the case of a Prince strong-minded, independent and impartial, a different state of things exists. He wisely keeps a strict supervision over his subordinates and a careful watch over those deputed to exercise authority, never resting content until he has rid the State of intrigues as far as that is possible. Thereby his own happiness in his home life is promoted, since there are no intriguers to create and foster quarrels between himself and his Kumars. He wisely and carefully associates men of respectability, good birth and education from an early age with his sons who, having been well looked after, may be expected, under God's providence, to grow up well trained and enlightened, and therefore well-behaved, independent and generous. It will be well for him if he marries only one wife and despises the custom of polygamy. Honour,

success and respect may be expected to attend him when he is thus favourably circumstanced.

A weak-minded Ruler has a very different environment. By force of habit he prefers to live in the company of sycophants and studiously shuns the society of men of real worth. He wiles away his time in the midst of his parasites indulging in the idle pleasures and excesses which the depraved, selfish, and designing courtiers are ever ready to provide for him. The lives of his consort and his Kumars are the reverse of happy. Having spent his days from his early youth in the midst of a host of sycophants, he is insensible to the pleasures of home, to the joys of a family, to the affection of his relatives. He neglects to bring up his sons under the care and guidance of good men; and places them amongst those whose influence is most detrimental, and clings like a millstone round their neck in after-life. The people look upon the favourite Durbarees with awe and terror and regard them as the persons who should be soothed and flattered to redress their grievances. The officers also have to chime in with the views of the favourites and to be subservient to their wishes. Sometimes those suitors whose cases are to be disposed of by the Chief himself have to be in attendance for such a long time that their patience is exhausted. Any ill-feeling between a suitor and the Chief's favourites affords the latter an opportunity to retaliate, and so the suitor is treated with every annoyance possible. Hence his inexhaustible patience, and unceasing requests are the only agents of success in getting redress for his grievances after undergoing a long period of torture, molestation and disappointment. Almost all the Chiefs are backward in receiving visits from persons of position as well as other persons who may be desirous of having an interview with them. It is perhaps well that the Court etiquette lays down no strict rules in this matter, for otherwise many persons would be deprived of the privilege of having a personal interview with a Chief to their great disadvantage. The Court is meant to be a means of extending this privilege to all rich and poor, old and young. But the favourite courtiers take care to prevent this purpose being adequately attained. They curtail the privilege on any ground that they can invent in order to fulfil their own ends. The failure of the Chief to come into personal touch with many subjects whom he should know arises from two causes—the indolence of the Chief himself

and the reluctance of his confidants to allow others to share, though only for a few minutes, the access to the Chief which they themselves constantly enjoy. They are specially anxious to avoid interviews between the Ruler and persons of position, independence of character and honesty of purpose, being apprehensive lest disinterested advice should be offered on any matter in which the confidants are interested. When any person of position expresses a desire to pay a call on the Chief he is often prevented from doing so on the score of indisposition or pressure of work. In case he is admitted to an audience, through some reason or other he has to be cautious in his remarks, and, of course, courteous in his addresses.

A place-hunter has generally to undergo considerable trials in the prosecution of his aims. To begin with, he has to make up to the most favourite and confidential servant of the Huzur, be he the Dewan, the Private Secretary, or any menial attendant high in favour with his Sovereign. He has also to curry favour with the other Durbar servants, who are the creatures of the favourite.

An official, be he a functionary of the State, or a functionary-elect, or would-be functionary, is looked upon by the other menials with awe, and treated with adulation out of policy. Such being the case, the would-be functionary pays a visit to His Highness to receive his credentials of the office. This gentleman with perseverance, patience and humiliating adulation succeeds say in obtaining employment in the State as a Magistrate. Called by the Huzur to formally take charge of his office, he goes to the palace. The menials not knowing who this worthy is turn a deaf ear to his requests to announce him. His patience having been exhausted, and his dignity wounded, he gets angry, and in a loud voice demands of the menials the reason of their impudence in not carrying out his order. Further, the Rao Sahib, for we must call him so, gives them to understand that he is no beggar, no loafer, no bore, but a functionary-elect, come by the Huzur's order to formally take orders from him to take charge of his office. This attitude on the part of the Rao Sahib strikes the menials with some amount of awe, and their insolence is at an end. They duly announce the dignitary to the Private Secretary, without whom His Highness cannot talk, move, or do anything. He is ushered in, and the Prince asks him whether he has received the order

to take charge of his office. The Rao Sahib, rising and lowly bowing and scraping, replies he has received the charge of his office through the favour of the Huzur. May the Almighty long spare the Huzur to rule over his prospering subjects! With this benediction the Magistrate-elect leaves, and the menials pay him the greatest respect: because he is an official and no other person who troubles and pesters their Sovereign with his visits without personal object in view, and gives no tips to them when he returns. In the evening the Rao Sahib goes to the Dewan to pay his respects, to praise his abilities and the eminent services rendered by him to the State and hopes to prosper under the shining sun of his favours. The Dewan Bahadoor, experienced and a diplomat, advises him to pay a call on the Private Secretary, nay, to cultivate intimacy with that worthy, as he is everything to His Highness.

Different sketches of the interviews of a Hindu, Muhammadan and Parsee place-hunter are given.

The Hindu Applicant.

A mild and intelligent but aspiring Hindu in an interview with a Chief gives him a short history of his life. We shall call him Narotamdas Ambarnath.

N. A.—I express my earnest desire to be permitted to offer my humble, respectful and sincere thanks to your Highness for the kindness and condescension shewn me in granting this interview.

H. H.—I am pleased to see you. You wish to make some request. I should like to know what it is.

N. A.—Having heard that the post of ———— has fallen vacant, I ventured to send a petition to your Highness some time ago in the hope that your Highness would be pleased to confer it upon me. My family connections are respectable. I draw at present Rs.——. I have excellent testimonials given me by my superiors. A large family is dependent upon me at home for their nurture and culture. Your Highness is always pleased to employ good men in the State service. This encouraged me to seek an interview and to be so bold as to venture personally to lay my request before your Highness.

H. H.—It is difficult to know whom to give preference to, but I shall consider your petition specially.

THAKORE OF LIMBDI.

N. A.—It is extremely gracious and kind of your Highness. Your Highness is always patriotic. The report that your Highness gives a helping hand, which is both gracious and generous, requires no further confirmation. It is the duty of every human being to elevate his community to help another and to be generous. Your Highness takes the palm in this respect. I have several times done my duty towards my community. I have addressed many meetings on various social and educational subjects beneficial to the welfare of the community at large. The degeneration of our present times is sufficient to bring about a subversion of society with all the misfortunes attendant on a fallen nation. A professor who was sitting close by loudly said: "Well done Narotamdas, son of Ambarnath, well done! If young men like you are forthcoming our mother-country will become a nation." This remark still more encouraged me, and I enjoined on all present there to instil in them the spirit of unification, for I discoursed the weal and woe of a nation depended on the combined and isolated actions of its members. Each member who works hard to educate himself does so to benefit the community at large. When I took my seat the Chairman, Rao Bahadoor Dalpatram, a retired Deputy Collector, got up and addressed the meeting.

Here Narotamdas produces an English cutting from a native journal and hands it over to the Huzur, who asks the Private Secretary to read out.

The Private Secretary reads:

GENTLEMEN,—I thank you with great and everlasting sincerity for having elected me to be installed in this presidential throne to preside over your loyal deliberations and mature cogitations marked with fine sentimentalism and generous idealism.

Our congregation has taken place to-day for lending our ear to Mr. Narotamdas's lecture on education and sermon on moralism. To diffuse the former and rectify the latter should be our solicitous care for the furtherance of our interest and regulation of our future conduct and actions in connection with the diversified, social and political problems and numerous public matters for the determination of the foreordained condition of our country for better or for worse (round of applause). To dwell upon the present condition of our country with any premeditation, positively disposed

to ruminate on and enumerate the past events historically proved or disproved, interwoven incidents, accidents and catastrophes, not to say of the victories of many and ruination of others by those engaged in the pursuits of war, bloodshed, aggrandizement and desirous of encroaching upon others' rights and privileges, with the inward dishonest intention of causing destruction and havoc for the purpose of amassing wealth and conquering territories by committing robberies, dacoities and criminal breaches of trust with stupefactive sensibilities and unabashed courage. (Here the R. B. heaved a sigh of relief and resumed his discourse with more spirit.)

Such a state of things existed in the Middle Ages. In the early ages we had our greatness, pride and triumph, and afterwards our decline, degeneration and demoralization, from the disastrous effects of which we are still in a condition of sufferance, thraldom and privation. The English came to the rescue (applause and hear, hear). Now we are emerging from our obscure existence into one that is full of reflections and radiations calculated to beautify the whole firmament, to inspire us with sentiments of loyalty and aspirations of importance, to enable us to breathe in an atmosphere beneficial and contributing towards our encouragement and exhilaration, and no less towards our jollification and rectification of our countrymen in general (cheers). More encouraged the R. B. goes on to say: That obscurity and difficulties were brought on by the tyranny, self-interest and injustice and debauchery of our despotic kings and princes, by the selfishness and egotism of our avaricious priests who propagated their own disastrous doctrines and illogical argumentation, by our greedy, corrupt and unprincipled public officers. But now we have passed that stage or are breathing in a wholesome atmosphere.' (Hear, hear, and applause.)

Nay, we are now in a different and higher 'Autar,' which is the result of your noble deeds and generous conduct in the past (round of applause). A nation's weal or woe depends on its members.

We had our Menu, the great law-giver who illumined the whole world with his genius; Kalidas, the eminent scholar, 'the fountain of knowledge,' who devoted his life to the study of our ancient literature; Todar Mal, the famous financier, who introduced an efficient system of farming the revenue, which is even now followed; Nana Farnavis, the great statesman whose name is a household word in this country, and several other celebrities too numerous to mention have adorned our community and country with the precious and glittering ornamentation of their remarkable genius, profound learning, brilliant abilities and indefatigable perseverance, and by no

mere exhibition of riches, foppery and false dignity (continuous applause). With great enthusiasm the R. B. resumes his discourse: During my tenure of office in the British service, which extended over thirty years and three in the Revenue Department as a revenue officer and a first-class Magistrate, I have come across people of all castes and creeds, of different human instincts and qualities (hear hear). The experience thus acquired in contact with them is a treasure to me, and since my retirement, after taking permission of the benevolent Government under whom I served, I have firmly resolved and solemnly determined with the resolution of a man gifted with an iron will to work for the amelioration of my country, to which I owe a duty full of reponsibility (cheers). It is a solemn trust, which I have vowed to execute with all my humble ability and resolute courage (continuous applause). But this is a digression (no, no), and I beg to be pardoned with due indulgence and wonted kindness for not having restrained my volubility in giving a brief biographical account of my long and appreciated services to the British Government whose salt I have faithfully eaten and still eat (cheers). Gentlemen, it is a matter of great notification, and no less unexpected congratulation, to see that a young and promising countryman of ours has so well exhibited his intellectual capacities and versatile abilities and entertained us with his views on education and social progress in our community with such lucidity and enthusiasm (applause). His remarks marked with patriotic feelings and high aspirations give us good hopes of our community's future regeneration and of his coming exaltation (cheers).

His appeal to all to grapple and struggle to the utmost with the laborious and hazardous task of spreading education and enlightenment amongst the members of our community is worthy of your deliberate consideration. His zeal in this behalf is unsurpassed and calculated to instil the spirit of stimulation in his countrymen or the perpetration of patriotic deeds and permanent eradication of old and obsolete ideas. His patience and courage will ensure him success. Don't be led away either by any hallucination, or what is worse, procrastination. For they are preventive to the attainment of success. But work on keeping up your courage. Mr. Narotamdas has set an excellent example for others. His perseverance and labour draw forth our congratulations and encomiums with an earnest hope that he may continue his performances for the edification of the community at large and for the elevation of himself. His performances will have the effect of stimulating people and refreshing the plants of human souls as flowers eject delicious effervescence to renovate

the denizens of this worldly and transitory garden. Therefore be up and doing, my countrymen, and let nothing discourage you from helping your fellow-creatures. Thus you will be helping your Soverdign by embarking upon such a noble enterprise and doing your duty towards your community. My blessings are with you all (loud applause).

Remarks by the Editor: Rao Bahadoor Dalpatram, our popular citizen and a trusted and tried servant of Government, cut an excellent figure as a chairman and orator. We are convinced that his interest in the welfare of his community is deep, his patriotism unmatched, and his example unprecedented, for it is a very difficult and an unheard of thing to see a retired officer take interest in public matters. We highly compliment the Rao Bahadoor on his erudition, experience and scholastic abilities and patriotic sensibilities. The appearance of such men in public is the harbinger of our coming greatness and regeneration.

H. H.—"I congratulate you upon your performances, Rao Bahadur, and I shall see what I can do for you." After some talk Mr. Narotamdas leaves, hoping to get the job. The Rao Bahadur's intelligence and aspirations had a different effect on the Private Secretary. "Better keep this fellow out of the State service, otherwise who knows he may get all of us turned out." Thus the Private Secretary thinks to himself, and is always careful to avoid his name being submitted to the Huzur for an appointment.

The Muhammadan Applicant.

A Muhammadan noted for flowery expressions of language and familiar with the etiquette of the Durbar, descended as he is from the Moslem race which was once the ruling nation, generally hits the happy mien between the two attitudes. Having been ushered in, he salutes majestically but respectfully, and remains standing until he is asked to take a seat. He sits straight like a soldier, and before the ruler opens his lips, he politely and respectfully inquires after His Highness's health. "Your humble, ever obedient and loyal servant wishes to have the much coveted honour of begging your Highness to condescendingly inform him how is the precious and never-failing health of your Highness?"

His Highness: "I am quite well; thank you very much, Khan Sahib. I hope you are in the enjoyment of excellent health." Khan Sahib: "Through the grace of Almighty

and your favour my humble self is very well, always praying for your Highness's longevity, prosperity and happiness. It is nothing else but condescension, generosity and nobility of nature, on your Highness's part, that have made your Highness deign to grant an interview to an humble, abject and worthless man, nevertheless ever obedient, loyal and grateful servant, like my humble self. Janaubāāli, the family from which your humble servant has sprung, was one, the fame of which had filled the air, the sky and the whole country throughout its length and breadth, and had flourished under the rule of Akbar the Great. However, your humble servant is quite confidant of prospering under the ever fostering care and ever existing favour of your august and Royal Highness. Let the sun set from East to West, let the moon be eclipsed, let the day of kiyamat (judgment) come, but this servant, filled with loyalty, dutifulness and gratitude will never leave the footsteps of your Highness's mighty, illustrious and royal throne! The justice dealt out under your Highness's gracious rule to each, rich and poor, excels the justice meted out in the just and glorious days of Nousharanan. Even compared to the days of Akbar the Great, when my forefathers flourished, your Highness's reign far surpasses. May your Highness be long spared to rule over this country, conquered by your Highness's illustrious, gallant and warlike ancestors, before whom foes fled like pieces of paper before the winds, before whose glance the foes trembled like cowards, and whose glorious deeds are already sung by bards and poets, and are ever fresh in the memories of real soldiers, men of ancient lineage and great renown like your humble servant, and his forefathers, and which no length of time will efface!" The praises showered on the Chief wins the Khan Sahib the favour of His Highness, whose vanity having been tickled to a very great extent, expresses a wish to his confidants to employ the Khan Sahib in the State service. But the favourites, fearing that his superior powers of extolling one to the seventh sky may supplant them in their Sovereign's favour, advise the Huzur to put off the consideration of the gift of the appointment to a future date.

The Parsee.

Having been repeatedly baffled in his attempts to seek an interview with the Huzur, the diplomatic and unabashed

Parsee still persists in his requests. In his last petition he states that he has several notes from European officials. The mention of the names of the officials excites the fears of the Private Secretary, who now is more or less compelled, owing to the instinct of self-preservation, to grant the Parsee's request.

An hour is fixed, and Mr. Jamaspji Kakhoshroo Master is announced to the Huzur. The Private Secretary, anxious to attend the interview, accompanies him.

H. H.: "You have some business with me?"

Mr. Master: "Please, your Highness, I have, but through some misfortune of mine, or unexpected circumstance, I was repeatedly put off from approaching your Highness. I thought an enlightened prince like your Highness would have deigned to grant me an interview ere long."

H. H. (turning to the Private Secretary): "How is it?"

Private Secretary: "Owing to pressure of work I thought your Highness would not get leisure to condescend to comply with Mr. Master's humble request."

Mr. Master: "Never mind your Highness. At last I have been fortunate in securing an interview.

Here Mr. Master hands over the notes of recommendation, and eagerly waits to know what weight they carry with the Huzur. After perusing some of them, the Huzur remarks that Mr. Master is acquainted with many good people. To which he replies, with great deference, that he has served under many personages; however, it is in the Sarcar's hands to confer an appointment or not.

The Huzur: "What are these certificates? Are they from some officials?"

So saying, he reads some of them. One of them runs as follows:—

"It is with great pleasure I certify, as Secretary to the Club, that Mr. Jamaspji Kakhoshru Master served the Club for a term of three years in the capacity of the Manager. He gives up the post of his own accord. Thanks to the trouble and care of Mr. Master, the Club has the reputation of keeping an excellent table and a first-rate wine cellar.

(Sd.) H. A. C., CAPTAIN,
1*st*—*Regiment*."

The perusal of this credential had a cooling effect on the Huzur. A slip of paper, which is a cutting from a native journal, just at this moment drops out. It runs as below: "Last night's performance attracted an unusually large house. Mr. Jamaspji Kakhoshru Master was at his best. He is a finished actor, and takes principal parts in all performances. His part of 'Rajah Indra' in the 'Indra Sabha' was excellent. His vocal performances were both finished and melodious. Mr. Master is a man of parts, and we congratulate him with all our heart upon his accomplishment."

This notice pleases the Huzur, who begins to talk with Mr. Master with greater complacence. The latter, a humourist and a man of tact, ingratiates himself in the Huzur's favour.

For some days Mr. Master is the State guest, and the Private Secretary treats him as the State prisoner, fearing that this 'jack of all trades and master of none' may take his place. In the evenings, Mr. Master entertains the Huzur on vocal and instrumental music, for he is not only a good and finished singer, but an excellent fiddler.

"Let him fiddle, let him tweedle, let him giggle, let him jiggle, finding a favourable opportunity, I shall make him fiddle out," says the Private Secretary to himself. So he does. For a week has not elapsed when the receipt of anonymous communication brings the gaieties to a close. The nameless epistle, after eulogizing "the glorious and gallant deeds of the Huzur's forefathers," expresses "unbounded regret that a descendant of such illustrious ancestors should give himself up to such gaieties and keep company with such a wandering fiddler and undesirable person, whose antecedents are low and disreputable."

The letter is shewn to the Private Secretary who, after speaking in favour of the object of his secret envy, respectfully submits that Mr. Master should be rewarded for his labours and given an assurance to be provided with a post in future *sine die*. This suggestion is highly approved of by his Sovereign. Mr. Master is informed of the nameless epistle and assured that, for the present, he must leave the capital; and as he has secured a high place in the estimation of the Huzur by his excellent performances, he may rest assured his wishes will be fulfilled when everybody has forgotten all about his arrival and connection with the State. Thus Mr. Master takes leave and packs off to his native country, where he sits quite

at home, in expectation of the promised gift of an appointment.

In the generality of cases, appointments are made by favour, and not on account of one's merits. Distinction of caste or creed should not be a bar to one's employment in the service of a State. However, a Chief cannot overlook the prior claims of those who belong to his community, provided they are well qualified for the posts. The Hindu Chiefs do recognise such claims, but it is a matter for considerable regret that the Muhammadan Chiefs are backward in encouraging the employment of qualified Muhammadans. As for the menials in a Native State, there is no discipline. They wax fat and kick. They pay little or no attention to the few small duties with the performance of which they are charged. Some are seen lounging about the palace, imagining themselves to be the 'monarchs of all they survey', leaving everything which is in their charge in hopeless confusion; others are to be found either sitting or sleeping in the portico, or chatting, talking big, or scandalizing. They do this, because they regard their master an easy-going man, and a very lenient and indulgent master. He is, in fact, so magnanimous and kind that he never takes the trouble to inquire whether his servants do their work; and he allows them to do very much as they like. They hate hard work, as it is below their dignity; but as times are changed, they must accommodate themselves to circumstances. Poor fellows, how unfortunate and forlorn they are! It is indeed true that the hardest work is to have no work to do. For their own sake, one wishes that they had never been born, for the life which they lead is wretched in the extreme. They devote as short a time as possible to the performance of their duties, and the rest they have to themselves, which they can occupy as they choose, mostly in sleeping off the effects of the opium decoction which they take.

They do not find words sufficient to sing the praises of their Sovereign. His nobility of heart, his leniency about ordering the servants to do their work, his suavity of manners, and his generosity in lavishing favours on them, all testify to his noble blood. While some talk in this high strain, others murmur assent. They talk to their own, if to nobody else's satisfaction. The next topic which

they discuss is the scandal of the day. That the Sarcar got angry and vexed with the Dewan, who was unable to comply with the Huzur's request that he should send him cash from the State treasury. The Sarcar required the sum to buy presents, ornaments, and some portion of it, to be distributed among his servants. The former Dewan was really a Dewan, or more correctly speaking, a Dewana.* Why, he never hesitated to borrow money from soucars (bankers), to comply with his Sovereign's request! Is he not a Rajah? Is he not at liberty to do what he chooses with his money? If Rajahs and Nawabs do not spend money as lavishly as possible, how will people like the poor menials live? The pay they get is hardly sufficient to keep body and soul together; but they earn money over and above their salaries by using some diplomacy.

"Brother," says one to another, "we ought to know the art how to get money out of our Sovereign." "Quite true. Huzur is too kind and generous a Sovereign to refrain from complying with our request." This is generally said when his frankness of heart borders upon simplicity. "Yes, brother, this is a Rajvaadu†—may it flourish! People like us are maintained. If it be not for the State, people like us would be nowhere, that is, would be cut adrift." In short, the menials live on their master and live, not to benefit him, but to profit themselves. Thus chattering scandal, talking nonsense, backbiting others, the menials spend their days in idleness. They show a great aptitude for consumption, but none for production. There is a host of such servants in most States who are maintained to keep up, as they say, the 'abru' of the State, while, at the same time, they 'disabru' (dishonour) the State they serve by their filthy habits and dirty appearance.

* A madman.

† Native State.

CHAPTER XVIII.

A Chief on Holidays.

Unfavourable criticisms are sometimes directed against a Chief leaving his State, to enjoy his holidays either in Europe or India. This is due to the people being accustomed to their Chief living in his territories all the year round without going out for holidays. In olden times, a Chief seldom crossed the boundary of his State, invariably confining his tours to his own dominions. Many Chiefs nowadays go out to important cities, hill stations and seaside places in India to enjoy their holidays, or to recruit their health, and some travel to Europe.

It is quite desirable that a Chief should have holidays, as well as any other person. But one objection to travel is the prodigality of expenditure on account of a large retinue accompanying a Chief, and extravagant purchases which drain the treasury and add to the unpopularity of such tours.

It is not suggested that a Chief should not have servants and other attendants befitting his position, but what is objected to is that a far larger number than is necessary accompany him. Sometimes large sums of money are spent in buying jewelry, both for females and males to wear. In this country, people not only consider jewelry as an ornament to female beauty, as people in other countries do, but they also regard it as necessary for men of high rank and birth to adorn themselves with them. One can well understand and appreciate the view that jewelry gives an added charm to female beauty. But it seems most ludicrous to think that ornaments, as for instance, earrings, bracelets, and anklets, make a man more attractive, or enhance his personal charms. On the contrary, they merely make him look effeminate and ridiculous.

When the treasury falls to a low ebb, a Chief feels compelled to contract debts. The money-lenders, in spite of legal difficulties thrown in the way of suing any Prince or Chief of a foreign State, are not at all reluctant to advance loans at

a high rate of interest too incredible to be believed. Sometimes a weak-minded Chief is encouraged in his extravagance by his favourites, who do their best to make 'hay while the sun shines'. When, on holidays, in the important cities, towns or capitals of the Empire, a Chief can well utilise his time in making acquaintance with persons of light and leading. Some of the associations are the best means to bring them in contact with men of high culture, enlightenment, and experience. The effect of such contact cannot but tend to enlarge his views and exalt his ideas; nor must he be behindhand in cultivating acquaintance with the official class.

In respect to this, I here quote the words of Lord Harris, the friend and well-wisher of Native States. At the banquet given in his honour at Gondal by the Thakore Sahib, his Lordship said: "Personal acquaintance with the Governor rubbed off the edges of official intercourse. Kathiawar gave a mass of work, which was very difficult to learn, so that it was highly important that the Governor and the Chiefs should know each other, with such intimacy as was possible." It is still more important for the Princes to cultivate acquaintance with those officials who come more in contact with them in their official capacities. But there are difficulties: some Anglo-Indian officials are not disposed to be sociable. Sometimes Durbarees discourage every wish on the part of a Chief to make friends with the officials. It happens that, at times, disagreement between an official and a Chief is the outcome of the designs of such persons. Suffice it to say, that no opportunity should be lost to cultivate acquaintance with good men and with the officials, contact with whom will tend to lighten the tasks of both parties, and to remove misunderstandings in their dealings with each other.

CHAPTER XIX.

The Ladies of the Princely Houses.

A sketch of the life and doings of the ladies of the princely families of Native States, and their education, naturally follows the description of the doings of the Native Chiefs themselves. In spite of the lamentable lack of education amongst them, the ladies of princely families inspire respect, by their intelligence and regard for the welfare of the States they belong to.

The purdah system has confined most of the Ranees and Begums in the zenana from times immemorial, but they exert a great, though not always perceptible, influence over the affairs of their respective States. Being naturally staunch supporters of the dignity and integrity of their houses, they are always careful to preserve their prestige unimpaired. They invariably advise their lords, the Chiefs, to do nothing in their private or public capacities to bring disrepute on their States.

The zenana is naturally the very home of superstition, and in some respects, the influence of the women is not towards enlightenment but towards retrogression, and this is due to the want of education. However, in State affairs, they are generally in opposition to any course fraught with disgrace, misrule, or oppression. Instances are not wanting in which a widowed Ranee or Begum has jointly, with the Officers appointed by the British Government during her eldest son's minority, carried on the administration of a State with remarkable ability, wisdom, forethought, tact, experience and dignity. Nay, some have surpassed even good Chiefs in the management of the State affairs. In this capacity, they have shewn great aptitude for carrying on the administration, and proved up to the hilt that women, under favourable conditions, are as fit as men to discharge the high and responsible duties of government. In this respect, the ladies of the princely houses excel even English ladies, and the members of the Indian aristocracy are justly proud of them.

MAHARAJAH OF BHOWNAGAR.

The daughters of a Chief, in almost all cases, are uneducated; for they are neither put to school nor under the tuition of governesses at home. No training is imparted to them, beyond that which they receive in religious matters from their mothers. In spite of her ignorance, a young princess is a model of virtue and a treasure of innocence. At home, she is brought up under the tender and loving care of her mother, the Ranee or Begum, as the case may be,—she has no governess to educate her. But there is a bevy of young ladies to play with her the live-long day. In the zenana, a portion of the house is set apart for her. A courtyard is laid out. Flowers and plants, emitting the sweetest and most refreshing odours, surround the courtyard and make it beauteous with their different colours—white, red, pink, yellow, green, orange—and flowers of all other kinds and colours are reared for the amusement of the young princess. A fountain of great beauty and magnificent masonry is playing in the middle of the courtyard to the great delectation of the houri-like spectators. The princess is a youth of sixteen. Her face, beautiful in the extreme, is made more attractive by her two black eyes as bright as the stars, her hair long and black, and her figure proportionate. Anyone who looks at her cannot but pronounce her to be 'Nature's miracle.' The queen of beauty, brought up in parental affection and love, indulges with her maids of honour in the innocent amusements in which young ladies of her high birth take part. Hymns in praise of the Deity are sung. Songs describing the gallant deeds of her ancestors, the illustrious descent of her house, the loyalty of those who supported her august forefathers, are sung with enthusiasm and delight. The days speed happily by.

At last her joys and delights at home come to an end, by the announcement, made by her playmates, that her intended betrothal is to come off very soon. The innocent and youthful princess does not take part in the pleasures experienced by her playmates at her approaching alliance. Her parents, anxious to bring about her engagement to a potentate of rank and wealth, do everything possible to make the marriage an event of great festivity and unbounded merriment. The bridegroom's parents spare neither pains nor money to celebrate the marriage on a grander scale than that solemnized by the other party. The bride's parents, delighted to see her married with great pomp and *éclat*, do not consult her as to the alliance. She has to

resign herself to her parents' all-powerful will. They give her hand in marriage to the wealthy potentate, whom the princess of beauty and love takes for better or for worse, and thus the marriage is a forced one. The potentate, not being satisfied with one consort, often contracts another marriage, or as many marriages as he pleases, and in addition to them, keeps a concubine, whose blandishments and snares he falls a prey to.

A wife is regarded as a mere dependant and ornament of her husband in his happier hours, and his solace and support in adversity. The ladies of princely houses fulfil these functions, and are treated as the inferiors, and not as the equals, of their husbands. In many cases, a Chief's word is law; she has to conform herself to his wishes, and live in whatever condition fancy leads him to place her. The Prince is in the clutches of his concubine who, prompted by debased, selfish and mercenary motives, induces the simple youth to withdraw his affections from his noble, dutiful and loving consort. Although such a delicate plant can only thrive in an atmosphere of love and kindness, yet, in spite of the neglect with which she is too often treated, she is an obedient, devoted and contented wife, a tender and loving mother, and an affectionate sister. For this reason, amongst others, it is imperatively necessary that a Kumar's early domestic training should be sound, and his early surroundings free from pernicious influences, in order that he may not contract undesirable habits and, by his profligacy, render miserable the lives of others who are dependent on him at home.

It is most important, also, that young ladies of princely houses should be well trained and highly educated. As mothers, they will have responsible duties to perform, for they have to bring up children who are to be future rulers of States, and whose perfect, or imperfect, training affects the well-being of those who are connected with them, and of the vast numbers whom they will one day govern. Accomplished ladies among the princely families are to be occasionally met with, but they are, at present, far too rare. Her Highness the Ranee Sahib, of Gondal, C.I., who belongs to the illustrious house of the Suria Banshi Maharana, Rajah of Dharampur, is a well-educated and enlightened lady. The same remark applies to the Dowager Ranee Sahib of Wadhwan, who is a daughter of Rajah Sir Ghajpati Rao, K.C.S.I., of Madras. It grieves one deeply to remember that the Thakore, her

husband, was cut off while quite young and in the bloom of life. The daughter of the present Thakore Sahib of Wadhwan, who succeeded his elder brother, because the latter had no issue, is highly educated and accomplished. The Begum of Janjira, a grand niece of the Hon'ble Mr. Justice Badruddin Tyabji of the Bombay High Court, also belongs to the new order of ladies of wealthy lineage. Her Highness the Maharanee of Cooch Behar (Bengal), C.I., an intelligent, enlightened and accomplished lady, is a daughter of the late Chandra Sen, the great reformer. It may here be mentioned that, amongst high Hindu families, Mrs. Ranade, wife of the Hon'ble Mr. Justice G. M. Ranade, of the Bombay High Court, takes a high place. For several years past, the members of the Parsee community have made great strides in the matter of female education. The result is that they are able to boast of many educated and accomplished ladies, as for instance, the ladies of the old and high families of Sir Jamsetji Jeejeebhoy, Bart., Sir Dinshaw Petit, Bart., K.C.I.E., Sir Jehangir Cowasji Jehangir Readymoney, Kt., the late Mr. Ardeshar Nassarwanji Wadia, and Mr. Nanabhoy Byramji, and others too numerous to enumerate. Amongst her Parsee sisters, Lady Jehangir Readymoney is most accomplished and enlightened, and quite unassuming in manners. She knows the English language as if she has lived all her life in England.

During the term of office of Lord Reay, the most learned and popular Governor Bombay has ever known, Lady Reay took great interest in the ladies of princely houses, as well as those belonging to other ancient families, with whom she was very popular. While her husband was Governor of Bombay, Lady Harris took a warm personal interest in the advancement of the ladies of India, by giving purdah parties and by helping the work of the Ladies' National Indian Association. Her Ladyship was much esteemed and liked by all those who came in contact with her, for her amiable qualities and the nobility of nature which is the characteristic of a noble Englishwoman. Lady Sandhurst also takes some interest in promoting the well-being of the Indian ladies.

It would seem an obvious conclusion that an enlightened and intelligent man can have no more wretched and unhappy prospect than that of being tied down for life to an uneducated wife, even though she be a princess. She cannot conform to his habits of mind, and there can be little unity of

feeling or communion of interest outside the narrow sphere of zenana life. A woman is not, in the full sense of the term, a companion for the man who marries her, merely because she has a beautiful face or fascinating and sweet eyes, or an amiable disposition or wealth. Marriage contracted out of pure love is the true source of domestic happiness.

It may be taken, as a general rule, that the society of a woman can only elevate and purify a man when she is higher and purer than himself. The ladies of the Native States, although not educated, generally exert an ennobling influence over their husbands, provided the latter are not under the power of concubines. As their descent has been illustrious and lineage ancient, it is almost an instinct with them to see that justice is done to the aggrieved, that protection is extended to the poor, and that the ryots are in a prosperous condition as the best means of maintaining the dignity of their houses.

In order to show that education is no mere modern fad, but that, in former ages, there were many Muhammadan and Hindu ladies distinguished for their learning and abilities, I cite a few instances.

Women of Arabia.

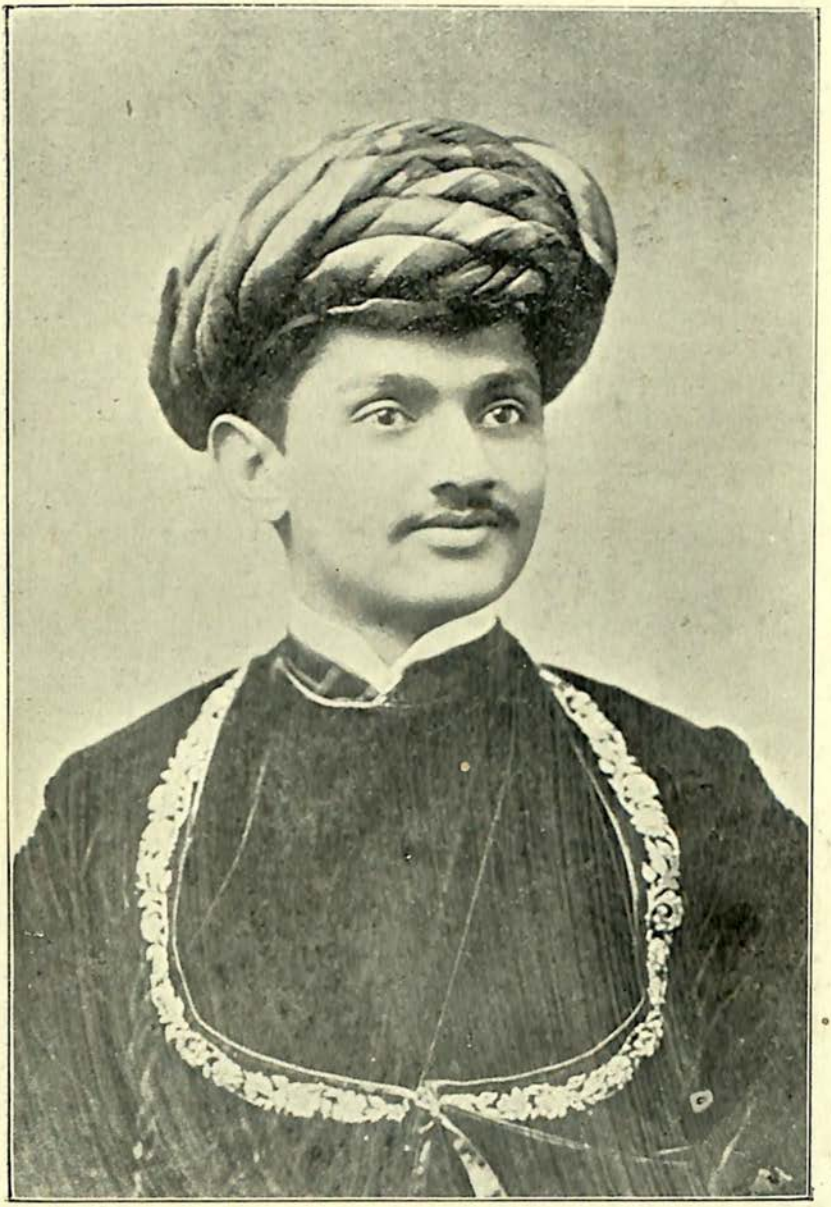
Zobeida, the wife of Caliph Harun al Rashid, plays a conspicuous part in the history of the age in which she lived, and by her virtues, as well as by her accomplishments, left an honoured name to posterity.

Hameida, the wife of Faruk, a Medinite citizen, who was left for many years the sole guardian of her minor son, so educated him that he became one of the most renowned jurisconsults of the day.

Buran, the wife of the Caliph Mamun Ummul Fazl; Mamun's sister married to the eighth Imam of the house of Ali; and Ummi-Habil Mamun's daughter were all famous for their scholarship.

Muhammadan Women of Hindustan.

Empress Nur Jehan, wife of Emperor Shah Jehan, was unmatched, not only for beauty, but also for learning and wisdom. She was a refined poetess and a profound Persian scholar. As a councillor to her husband known for her wisdom, and an Empress celebrated for her beauty, grace and charm, Nur Jehan has had few equals in the annals of history.



KUMAR SHREE RANJITSHINGJI.

The reign of Sultana Razia was marked for its good administration and sound policy. In times of war, the Sultana showed remarkable courage and great patience. She succeeded to the throne in 1236 A.D. It is stated that, when her father Emperor Shamshuddin Altamas had to go on the battle-fields, he used to put her in charge of the administration, as his sons were not deemed able to carry it on with the same wisdom, tact and ability as she could. Razia was learned in the literature of the day, and possessed administrative abilities in an eminent degree.

The wisdom, foresight, tact and statesmanlike abilities displayed by the famous Queen Chandbibi of Ahmednagar, furnishes history with an almost unique example. She was married in 1564 A.D., but her husband died soon after the marriage. Wise and benevolent in the administration of her dominions, resourceful and courageous in times of war, Chandbibi's name will ever be remembered as that of a woman endowed with exceptional abilities for governing her people and for courage and prudence.

The life of the late Nawab Sikandar, Begum of Bhopal, supplies an instance of the prudence, forethought and abilities with which she was endowed. In those times of war and invasion she maintained her friendly relations with the Supreme British Power, and was ever prepared to give the British succour. She was duly rewarded by the cession of the district of Baruisa and Yavchandra Diva Koroo. Lord Canning held a big durbar at Jubbulpore, and before announcing that the above provinces were to be ceded, spoke of the Begum in terms of high praise.

Her Highness Nawab Shah Jehan Begum her successor, has kept up the traditions of her family by her firm loyalty to the British Crown, and a desire to rule over her dominions in accordance with wise and modern principles of Government. The Begum is known to be an intelligent and practical administrator, ever anxious to advance the well-being of her people. She is the only lady Sovereign in India. Muhammadans are proud of the fact that a princess of their persuasion is the Sovereign of a large and important State.

Hindu Women of Note.

In the time of Akbar, the great Ranee Durgavati was reigning in the province of Chatak (formerly named Gurra).

She was renowned for her statementship, and earned the affection and respect of her people by her just and benevolent rule. The battle between her and the Subha of Delhi, Asif Khan by name, instead of putting her dominions in the hands of the invader, added to her fame as an administrator of prowess, fortitude, and gallantry. Padamibai was the wife of Bhimshing, the Regent of Chhitore. During the minority of his nephew Rajah Lachmanshing, Allauddin, the Pathan Emperor, entered Chhitore with a view to conquest, and after a series of bloody and weary battles, finding the foe invincible, expressed a wish to march back with his troops, on condition that Padmani, the fame of whose beauty had fascinated the Emperor, was given him to wife. Such a condition was resented by the brave Rajput noble, but in order to terminate hostilities, the Emperor was permitted to feast his eyes on Padmani's beauty, through a mirror. When Bhimshing accompanied the crafty Emperor to see him off as far as the boundary of his castle, the Emperor, with the object of making the frank Rajput nobleman a captive, to carry off his consort, engaged him in conversation and paid a tribute of praise to Rajput gallantry and courage. Thus the brave and unsuspecting Rajput Chief was beguiled, and when he reached the Emperor's camp, was instantaneously made a prisoner. To save him from the clutches of the tyrant was a task difficult to perform. In this extremity, Padmani's ingenuity to release her lord from confinement, was taxed to the utmost. A message was despatched at her instance to the Emperor to the effect that she was ready to come over to him, but that she, according to her position, would be accompanied by seven hundred maids-of-honour in palanquins. Under this pretence she sent seven hundred palanquins, in each of which a Rajput warrior was concealed, well-equipped and armed. Each palanquin was borne by six warriors, disguised as palanquin bearers. The palanquin in which she was alleged to have been was, with the Emperor's permission, taken over to the place where her husband Bhimshing was confined, to wish him farewell. This plan worked successfully, for Bhimshing exchanged his place in the prison with the Rajput warrior in the palanquin, and made good his escape. This device filled the Emperor with rage, and made him ashamed of himself for having been worsted by a woman. He determined to revenge himself upon the house of Bhim-

shing. He returned to his capital to reinforce his army, and came again to carry out his intention. Bhimshing foresaw his inability to contend against such a large army. However, he fought with bravery and resoluteness. At last he found it beyond his power to withstand the strength of such a gigantic force. In spite of this, his courage did not fail him, and sending over one of his surviving sons to Kalvar, in order that he might not fall either fighting, or what was more unsoldierlike, in the hands of the foe and thus leave no one behind him of his descent, fought to the last with remarkable courage and singular determination. His wife, the virtuous and affectionate Padmani, burnt herself on a funeral pile as a *suttee*, even in the lifetime of her husband, lest she might fall in the hands of the tyrant, after Bhimshing had fallen on the battle-field.

Karam Davee was the widowed Maharani of Samarshing, the Maharana of Meywad. It is said that when Kutbuddin, deputed by Emperor Shahabuddin, invaded Meywad and nearly conquered it, Karam Davee came with an overwhelming force and fought with such bravery and courage that she succeeded in routing the enemy and restoring Meywad to her minor son.

Mirabai was the wife of the Rana of Odepur. She had a religious turn of mind. She was the founder of a creed which tended to spread doctrines, more simple and forcible, than those which had been propagated by Buddhism and Jainism. She was a literate woman, profoundly learned in the *Shastras*. In course of time she became a recluse, forsaking all the pleasures and comforts of the world. Many poets and bards have sung of her beauty, learning, virtue and devotion.

Laxmi Bai, Ranee of Jhansi, was well known for her bravery. Even the British Officers paid a tribute of praise for the courage, tact and bravery displayed by her in the encounters with the British. The extinction of the line of Sovereigns of this Principality was due to the aggrandizing policy of Lord Dalhousie, when Governor-General of India. It was the refusal to extend to her the right of adoption, and to restore to her the dominions, that led her to revolt against the British authority. The policy, dangerous to the permanence of the British Raj, was wisely discontinued by Lord Dalhousie's successors, and the concession of the right of adoption has tended to implant more deeply the loyalty of the Indian Prince and peasant.

Thus we see many women, both in Arabia and in India, were famous in old days for attributes which show, clearly enough, that they were not left without education. The well of knowledge was then drawn from by extremely few of either sex, but women were amongst the number. It is clear that, under the greatly changed conditions of our day, it is indispensable to impart training and education to Indian princesses, if they are to be the true helpmates of their husbands. In the course of a conversation with Madame Campan, Napoleon Bonaparte remarked that the old system of instructions seemed to be worth nothing, and asked "What is wanting in order that the people should be properly educated?" "Mothers," replied Madame Campan. The reply struck the Emperor. "Yes," said he, "here is a system of education in one word. Be it your care, then, to train up mothers who shall know how to educate their children!" Undoubtedly the education and training of women is one of the most essential elements in promoting domestic happiness.

In India, however, a false construction is often put on the movement for relieving women from the ignorance to which they have so long been left. The idea is prevalent amongst many so-called orthodox Hindus and Muhammadans that, giving education to females, is only a pretext for according them liberty to break loose from the restraints of the purdah system. Such ideas are spread by ignorant people, or by men anxious to preserve every jot and tittle of the present system, as being calculated to minister best to their own superiority over women, and their own passions and desires.

In some places there is, in consequence, violent and great opposition to female education. But everything comes to the man who waits, and if advocates of this wise and sound reform firmly maintain their position, barriers of ignorance, prejudice and passion will, in course of time, slowly, but surely, disappear. As a matter of fact, female education in no way interferes with the purdah system, because the women can be taught by lady teachers within the purdah itself. It will take ages before the people of this country will be prepared to follow the customs of European nations in regard to the position of women, and the liberty to be accorded them. Until education brings men and women on a level with each other as regards civilization and advancement, proposals for the broadening down, or the abolition of the purdah system

will meet with overwhelming opposition. Polygamy is another custom which, to a large degree, hinders domestic happiness, and too often renders it almost impossible. In some Native States the Chiefs consider they are forced to marry more than one wife, because their forefathers have done so. They feel that, as dutiful descendants, they must follow in their wake and keep up the time-honoured custom. But the Chiefs and other wealthy persons, who indulge in polygamy, do so at the risk of destroying their own domestic bliss. The peace of the household is hindered or destroyed by reason of bickerings and dissensions among the co-wives. In the circles of the aristocracy, the evils of polygamy are more and more realised, and hence the custom is gradually dying out. But there are many who are eager to fan the dying embers of the system into renewed life. A nation that fails to sympathise with women in the trials nature has put upon them cannot really make progress in true civilization, and those trials are accentuated by polygamy.

In cases where marriage proves a failure, it is the wife who in this country has often to suffer from the faults of the husband, while he himself is at liberty to marry another wife, and to torment his first one, without her having any redress. There is no surer sign of an inhuman, ungenerous and cowardly spirit in a man than that of desiring, for the gratification of his own passion, to lead a woman a sad and a miserable life. In concluding this part of my subject, I may call attention to the undoubted fact that England owes a great part of her high civilization and great progress, and her marvellous growth of Empire, to educated mothers who have guided and watched over their children. The respective duties and responsibilities of the two sexes are defined by Providence; man and woman ought each to discharge their individual part; each to fill their allotted sphere; for the co-operation of both is an essential element in increasing, in all respects, the prosperity of a people. As Tennyson well expressed it:—

"Woman is a lesser man, and all thy passions matched with mine
"Are as moonlight unto sunlight and as water unto wine."

CHAPTER XX.

The Bhayats.

"In great States, children are always trying to remain children, and the parents wanting to make men and women of them. In vile States, the children are always wanting to be men and women, and the parents to keep them children."—Ruskin.

By Bhayats are meant lineal descendants of a Chief's family other than the Fantaya Kumars who belong to the younger branch of the ruling house up to the third degree of relationship. The Bhayats, in former times, were granted jaghirs, partly in consideration of their rendering military service in times of emergency in warfare with neighbouring Chiefs and other foreign invaders, and partly also as a share of their inheritance. In recent times, however, some States have resumed these jaghirs, other provision being made, in lieu thereof, to maintain the holders. In this connection it may be remarked that some Bhayats marry more than one wife, and this puts them to additional expense. The lavish expenditure incurred on marriages, and the extravagances in daily life, which a restricted source of income is unable to meet, reduce them and their children to the level of common cultivators with no hope of mending their future prospects. Notwithstanding these pecuniary difficulties, they are not at all anxious about the education and up-bringing of their children. The boys are left to look after themselves, and are seldom admonished for their irregularity in attendance at school. In consequence, they play truant, and keep company with undesirable persons. Such being the case, they, of course, cannot expect to afterwards obtain good employment, for they are not qualified for it.

Some parent States keep a strict watch over the Bhayats, and more or less compel them to send their children to school; but the majority of the States completely neglect this matter. It is a duty imposed upon all the Rulers who are placed in *locus parentis* to their Bhayats, to induce them, as far as

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practicable, to put their children to school. If some penalty for non-fulfilment is required, it might take the form of a temporary suspension of the jaghirs.

Unless such strict rules are made for the amelioration of the condition of the Bhayats, they themselves will not take any steps, nor make efforts to educate and bring up their sons in a manner befitting their condition in life. A school for Girasias, who are the lineal descendants of the Native Chiefs, has been founded at Wadhwan through the liberality of the late Thakore Sahib of Wadhwan. A Girasia is so-called because of his receiving Giras (landed property). The school is under the management of the able, energetic, and hardworking Principal, Mr. Strip, who spares no pains to promote the welfare of the students. Some seventy students receive education and training at this institution. Other youths whose parents are not desirous to educate them, are left at home to spend their days in idleness, which gradually sinks them in the slough of vice and misery. A few of these Bhayats are found holding posts in the States to which they belong, but the overwhelming majority of them, not being brought up to habits of industry, fritter away their time as they choose. Some sit at home surrounded by some opium-eaters, who are daily treated by them to opium decoction and sweetmeats. In addition, they smoke *hookahs* the greater part of the day, and carry them about wherever they go. They may seem happy, but they are really quite the reverse, and it is not surprising that it should be so, because, owing to their indolent habits, they shirk work and they find it difficult to turn their hand to anything at all except to martial matters, as to which they say truly that they know how to wield the sword, and no doubt they are eminently fitted for the profession of soldiers, sprung as they are from a warlike race. But want of discipline in these days of advancement, conjoined to undesirable and indolent habits, prevent them from taking service in the regular troops. As time goes on, the members of their families increase, sometimes to such an extent that their jaghirs are hardly sufficient to make both ends meet. Such an increase must needs gradually reduce them to extreme poverty and distress. As matters stand, they have to shift for subsistence. Lack of education and qualification proves to be an obstacle in the way of their getting employment worthy of their position in life, and, therefore, they have to content

themselves with what occupation they can secure in the lowest grades of service, such as troopers, privateers, peons, &c.; others have taken to the plough, which is by far the better, because the more healthful occupation. The state of things I have sketched is much to be deplored. Under the circumstances, a compulsory system of education is the only way to enable the Bhayats to retrieve their lost position.

THE SHETANEE, JIVA AND SHET

CHAPTER XXI.

Matrimonial Alliance.

The pleasant and auspicious task of negotiating for a matrimonial alliance is entrusted to, or sometimes taken upon themselves by, either relatives, friends, Karbharees or well-wishers of a Chief. Anyone who becomes a match-maker can reap a rich harvest from his calling. Some are more or less match-makers by profession. I take Sha Puckhachand Foolchand as a type of a particular kind of match-maker to be met with in a Native State. This Shetji is a Bania by caste. His acquaintance with the Chief's family dates for many generations back, and he is staunch in his adherence to them. His occupation is that of a jeweller. He deals in precious jewelry, diamonds, rubbies, emeralds, and other precious stones. He does business on a very large scale. He has quite a number of Chiefs among his customers, with whom he is brought into frequent contact. All the Chiefs who know the Shet treat him with more courtesy and kindness than any other person. The special claim which the Shet has on the Chief's attention and indulgence shows how much he is held in esteem by them all; but it also manifests that there must be some extraordinary merit in the Shetji, that brings forth praises from the persons of position he knows and makes him a general favourite.

The Shet has all along his career proved himself to be a staunch friend of the Chiefs. He does not always stick to his last or, rather, to his jewelry business, for at times he goes out of his way to help his patrons with his advice and experience, sometimes even at the risk of his personal safety. Such faithfulness and sincerity on the part of the Shet, conjoined with the innate diplomacy which is an instinct with him, because he is a Bania by caste, go a great way to secure him a high place in the Chief's estimation. The Shet is the potentates' favourite jeweller. Purchases are made from him without stint and also without pay for

years together, in spite of which the Shet never charges them interest. "What! is he an avaricious Bania? Can he be so mean as to charge his patrons interest? That word is not to be found in his dictionary. His patrons', the Chiefs' favour, is more than interest to him." Thus he replies to any one curious to know how the Shetji can allow his dues to remain unpaid for so many years. It is a secret locked up in the innermost recesses of his heart, and the only other person who is in it is the wife of his bosom, the worthy Shetaneeji. The precious stones or any other jewelry which his patrons buy from him are sold at treble the price, and this secures him more than compound interest for ten years to come.

The Shet visits several States. This time he goes on a visit to a certain Rajwada, where the Chief receives him with affability and kindness, as a mark of his appreciation for the sincerity and friendliness which the Shet bears to his house. Nay, he is regarded as a tried friend and a trusted repository of his heart's secrets which are confided in him—at least the Shet Sahib says so. On the other hand, the Shetji, who has been repeatedly favoured by his 'Ma-bap,'* as he calls the Chief, and made much of, is always anxious to render services to his patron, but with an eye to business, because it is the 'Dharam'† of a Bania to do everything with some gain in view. His father always used to tell him that, whatever he did, he must keep the consideration in view that a Bania could not do anything without reaping a good harvest therefrom, for it was the 'Dharam' of a Bania to do so. His grandmother, who brought him up and used to dote upon him, sang nursery ryhmes and songs to this effect, in order that, when he grew up to adult years, that doctrine would be thoroughly instilled in his youthful mind, and influence his whole conduct in after-life. He has not forgotten, nor is he likely to forget, the lessons thus taught him in his boyhood with such care and trouble.

Marriage is, in all countries, regarded as auspicious. Who would not like to be blessed with a wife? Many Western and Eastern poets have sung about marriage conveying the sentiment that it is the happiest state of life.

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* Mother and father, patrons, are so addressed.
† Duty.

If you ask a Kumar of six summers whether he would like to marry, he will answer 'Rather!' 'How many wives?' is the next question? The answer is 'Two more than his father has married. But as the Kumar Sahib, or Nawabzada Sahib, as the case may be, is growing up, he gets more sensible. The little jokes which his father's friends used to make at his expense seem to him rather childish, for he is now six years older than he was before. If at this age of twelve years he is asked whether he cares to marry, he catches hold of the querist, pulls his nose, and bites and kicks. This is done out of bashfulness. The querist is not offended, but on the contrary, feels highly complimented, for he construes such pleasant behaviour on the part of the youth into consent. Well, one cannot expect a youth to say "Yes, I will wed as many as Bapuji* is willing to get me married to."

Sha Puckhachand Foolchand is always fond of young fellows. He himself is a paterfamilias, having been blessed with six sons and three daughters. He wishes to please everybody. The Kumars as the sons of his 'Ma-bap' the Sarcar, and consequently his young masters, have every right to treat him on most friendly terms; so when it is announced that Sha Puckhachand Foolchand has come on a visit, the Kumars are overjoyed, looking forward with youthful eagerness to play pranks at his expense. They go to receive him as far as the portico and, before the Shet Sahib opens his mouth by way of salutation or greeting, they pull his nose, cling round and make much love to the dear old man, as they have been taught to do to their horses by their nasty drill-master. The Chief is no less pleased to receive him and accords him a very cordial reception. After a low *salaam*, the Shetji sheds copious tears and sobs for about three minutes. This performance on the part of the dear old fellow sets the Sarcar thinking whether the Shet has got into some inconceivable trouble or has failed in his business, and in consequence been obliged to take the benefit of the Insolvency Act. The more the Sarcar consoles the Shet, the more the Shet seems affected. After having gone through this performance, the Shetji tells the Sarcar that nothing has happened; he has no mercenary motives in view, he is prospering, but the illness from which he suffered for some time was so severe that he and his dear Alce,† together with his

* Father, in Gujrati language.

† Banias call their wives by that pronoun. It means 'she.'

chokras* and chokrees,† had despaired of his life. To-day's meeting is therefore looked upon by him and his near and dear as most auspicious. It was through Huzur's fortune that he was spared. Such being the case, naturally he sheds tears out of exuberance of joy and feelings of thankfulness. At this the Sarcar sympathises with the old Shetji, and asks whether he would like his own physician or the native *vaid* to attend him. This offer works as a wonderful cure on him. He pricks up his ears, shrugs his shoulders, and folding his hands, expresses his grateful thanks for Sarcar's solicitude for his health, and submits that, from the moment he has seen the Huzur, he is completely recovered from his illness. His secret fears that either the physician or that double-dealing native *vaid* may have plans on his life, at the instigation of some rival jeweller who may be aspiring to open business with the Huzur, and that they might make short work of him, lead him to decline the offer with profound respect and grateful thanks. Whereupon the Chief gives orders to make every arrangement conducive to the Shet's comforts. The latter, with a broad and pleasant smile on his cheery old countenance, informs the Sarcar that his Shetanee has also accompanied him, and that she has already been announced to the Rani, or Begum, as the case may be. The Huzur seems delighted to hear this, and inquires after the health of that worthy lady.

The Shetanee all smiles and amiability, having been announced to the lady of the house by the maid-servants, *salaams* very coyly. The lady expresses her great pleasure to see her and inquires after her health, that of the little Jiva, her youngest son, who has accompanied her, and also that of her other children. With studied politeness and charming manners she replies to the kind inquiries, and looks a picture of happiness. But there are other souls, the little princesses, who are perhaps more glad than any one else to hear of the Shetanee's arrival. They go and embrace her. She kisses them and blesses them. The little ones sing some songs composed by their nurse, which convey the meaning that the Shetanee is very fat and she looks like an elephantess. Whereupon they are scolded by their mother and told not to be rude to the dear old Shetanee who has been a sister to her. The Shetanee pleads on behalf of the little naughty ones and treats this pleasantry

* Sons. † Daughters.

with affection and caresses. In course of conversation, it is mentioned by the Shetanee that the Shet has also come and that he has brought a box full of precious jewelry worth buying. At once an attendant is despatched to bring in the box. In the meantime the Shetanee converses with the lady. When the box is brought in, the lady of the house makes as many purchases as she likes. She is not prevented from doing so by her lord. She has her husband's permission to buy jewelry to any value befitting her high position. The more purchases are made, the more the Shetanee's face beams with joy. The innumerable kindnesses shewn to her husband and her and his forefathers are repeatedly referred to, and this acts as an incentive to the lady to make more purchases. They are at the height of joy and express their unbounded delight to meet each other again. The whole palace rings with the Shetanee's praises.

The Shetji, in another apartment, is engaged in conferring with the Chief on some matter of diplomatic importance. He does not know that the wife of his bosom, the worthy Shetanee, has already won golden opinions of the inmates of the palace and has played her cards admirably well; that she is about to enter into the subject of matrimony and get the consent of the lady of the house to make a proposal to the parents of the intended bride to give their daughter in marriage to their elder Kumar Sahib. The Shetanee requests the Rance to spare her a few minutes as she has to talk to her about some very important business. To this she gladly assents and orders all present, both relatives and attendants, to withdraw. The Shetanee now broaches the subject and submits that, as the well-wisher of her house, nay, as a servant who has eaten her salt for generations and generations, she cannot but ask her to get the Kumar married, because it is high time now that he should be married, and also because there is an opportunity to bring about a good match. She asks her to agree to her proposal, and that with all haste preparations may be made to celebrate the nuptials. The Rance hearing this, which is the secret desire of her own heart, fully agrees with what has been urged by the Shetanee. She promises to mention the matter to her lord, nay, to bring her influence to bear upon him to give his consent to the match. The Shetanee informs the lady that it was arranged beforehand between her and her Shet that they should separately mention

this matter to the Ranee and the Chief. Praises are showered on the Shetanee for her eagerness and fidelity to advance the happiness of her family, and a proper share of them are also bestowed on Sha Puckhachand Foolchand. While the lady is thus talking in the height of delight, extolling the Shetanee and Shet for their faithfulness and solicitude for the welfare of her house, the Shet casts about for an opportunity to broach the subject to the Chief. In the course of the conversation, seeing a fit time, the Shet asks the Chief to allow him to speak on a subject of great importance. This request is at once granted. The Shet draws nearer the Huzur, and in a low tone informs his 'Ma-bap' that the secret which he has to impart is the subject of his elder Kumar's marriage. He coughs, looks about, and then again begins his story. He says, when he went on a business visit to a certain Chief, he came to know that he has two daughters, that the elder one is eligible for marriage. On enquiries he found her father is in search of a husband for her. He then suggests to the Chief that the young princess will suit the young Kumar Sahib, and that he should not delay in negotiating for the matrimonial alliance. He goes on to declare that he is ready with all the members of his family, the Shetanee of his bosom included, to render any service he can.

The Chief, while expressing his best thanks to the Shet for his regard for the welfare of his family, remarks that the idea never entered into his head. He was of opinion that the marriage could be put off for some time, but since there is every prospect of bringing about a good match, he does not know why he should not think of it. As the Shet is an experienced man, he cannot but rely upon his judgment and guidance in this matter. Where can he get a more faithful well-wisher than he is? After making preliminary suggestions, the Shet Sahib follows up the subject by saying that he must mention that, in order to bring about the match, he will have to incur expenses. Of course the parents cannot but give their consent, for where can they find a better match? It will be fortunate for them and their daughters to unite her in sacred wedlock with the Kumar. But he, the Shet, wishes, since the auspicious matter has been entrusted to him, to do things with a grace. For the sake of a few thousand rupees, he cannot act in a manner derogatory to his 'Ma-bap.' Why he himself is ready to spend money

out of his own pocket to uphold the reputation and promote the happiness of his patron's house! He leaves it to the Huzur himself, as a person of wisdom and experience, to consider whether any marriage, specially in a Native State, is contracted without spending a large sum of money in bringing it about.

Such an expression of opinion on the Shetji's part sets the Huzur thinking about the matter, and, after a short silence, he gives his consent, and without hesitation, asks him to mention how much money will be required to carry on the plan of campaign. A sum is mentioned, and the Chief agrees to hand it over to him. In order to dispel any suspicion that may be lurking in the Huzur's mind as to whether the whole of the sum is to be expended or not, the Shet further observes that, although he is a Bania, he is not so avaricious as his caste-men are. He would not have asked for the money if there had been no necessity for it. Imagine what dowry the bride would bring, and, in consideration of that, the amount spent would be as nothing! He also suggests the advisability of getting the Kumar married to two wives. This the Chief disapproves of. "Why not?" says the old Bania. "Your Highness refuses to get the Kumar married to two wives. Look what dowry he will get! Why, although I am on the shady side of sixty, I had many offers, but, as they were made with a view to do me out of my riches, I rejected them! The girls were hardly twelve years of age. Yet, if there is some prospect of my getting a lakh or two by marrying another wife, I shall gladly do so, in spite of the opposition on the part of the Shetanee," says the Shet, with an earnest request that this secret should not be revealed, for the Shetanee is a jealous wife. Such being the case, this revelation may disturb the equanimity of her mind, and provoke her anger to the prejudice of his domestic bliss and to the great surprise of his relatives and neighbours, not to say of his chokras and chokrees, that Cupid still reigns in the Shet's heart, and at times allures him to play the gallant. "But Shet," asks the Huzur, 'supposing one gives his daughter in marriage to you with a dowry of two lakhs, would you still consult your Shetanee's wishes?' "No, your Highness! certainly not, I take oath by my father that I would not wait for her consent. She would also in that case stifle her feelings, for she knows that, although I may wed another wife

with a large dowry, she will still be the mistress of the house, and the custodian of the keys of the chest in which the sum may be deposited. Money tends to pacify feelings of jealousy or revenge in no time," rejoins the Shet. Again the Shet implores the Huzur to allow not a word of this conversation to escape. He looks about him and says that he cannot but be cautious, for walls have ears. The assurance on the Huzur's part to observe dead silence in respect to the Shet's intentions puts his mind quite at ease, and convinces him of the fact that there is no danger of his becoming an object of the Shetance's wrath and curses.

The question of getting the Kumar married to two wives is deferred for the present, in spite of the Shet's request to carefully consider the matter. The Ranee, both to fulfil her promise to the worthy Shetance and to attain her own object, informs the Chief of the proposal with undisguised anxiety to make it acceptable to her lord. She has not long to be in suspense, for the Huzur not only gives his full consent, to her unbounded delight and perfect satisfaction, but, on the contrary, consults her in respect to the matter. Preparations are ordered to be made to enable the dear old Shet and Shetance to start the next day for their native country *en route* to the capital of the other Chief.

When the Shet and Shetanee go to their quarters to prepare themselves for the journey, the Private Secretary to the Huzur calls on the Shet. After some talk about their departure and the long journey they have to undergo, the Private Secretary alludes to the subject of the proposal; the Shet, a cautious man, passes some remarks upon it. But the Private Secretary suggests, in a roundabout way, that the Shet should think of him and favour him with some commission out of the hard cash which, under orders from the Sarcar, he has to remit to him. To such insinuations the Shetji pays no attention, and in an equally roundabout way tells him to mind his own business. Suppressing his feelings, excited by such an indignity and frustration of his object, the Private Secretary tries to put a good face on things, and to ward off suspicions, pretends friendship, nay, even obedience, to the Shet. He is praised for his fidelity to the Huzur, and extolled for his magnanimity and goodwill towards all. The good-natured and kind Shet smiles at every expression of encomium, and at the conclusion of the laudatory address, delivered by the Private Secretary with

finished diplomacy and seeming friendship, the Shet Sahib, puffed up by flattery, replies that he is, and before him his forefathers were, the sincere well-wishers of the Huzur's family, and consequently he has no ill-will towards any one who is in any way connected with him.

Having ingratiated himself in the Shet's favour, the Private Secretary sees the old pair off and sets about his plans. He despatches some one in his confidence to precede the Shet to the capital of the Chief, with whom he is to negotiate for the marriage, and to make a feigned proposal of marriage through a certain person who is his relative, named by the Private Secretary in the service of the other Chief. This stratagem works so well that, before the Shet and Shetanee reach the place to make the proposal, the Chief to whom the pretended proposal is made giving a vivid account of the bridegroom and his parents and holding out hopes of innumerable advantages, resolves to accept it, and waits with great anxiety to receive the men to be sent by the other party as represented by his adherents.

Such being the case, when the Shet waits on the Chief, in an interview with the Huzur, he makes the proposal, but to his great surprise gets an answer neither one way nor the other. Keeping his own interest in view and the position of the other party on whose behalf the Shet Sahib arranges for the matrimonial alliance, the Chief thinks fit to reply neither in the affirmative nor the negative. This diplomacy on the Chief's part offends the Shet, and he thinks over the situation of affairs, to find out the reason why he received such an evasive reply ; one idea strikes him, and it is the meeting between him and the other Chief's Private Secretary.

He clearly sees the necessity of not further pressing the matter, and so wisely takes leave to return home, but not before discharging the most solemn duty towards himself and the members of his family of selling a lot of jewelry to the Huzur. The Shetanee who has visited the lady of the house accompanies her husband home. She, as was expected, talked over the subject with the Ranee, but was told that a proposal had been sent by a wealthier potentate for entering into an alliance for his son. How can such a proposal be rejected? To this the Shetanee agrees with the Ranee, and as a woman full of wisdom and tactics, praises the other party, just to show the lady of the house that she

is in no way displeased because the proposal was not considered. After leave-taking, the Shetanee returns home in company with her Shet. Before they take their departure, a few Durbar servants, who have been acquainted with the Shet, come to pay their respects to the worthy Shet. Seizing this opportunity, the Shet tries to draw them out. He tells them that they are not only acquainted with him, but that their fathers and even grandfathers were also known to his father and grandfather; that he looks upon them as his well-wishers. He himself is an old friend, nay, servant of their Sovereign's house, that although he has come on a very pleasant business, he is sorry to see that the Huzur was rather curt with him. It is not his 'Dharam' * to censure the Huzur for being displeased with him. It is a matter of choice to accept or reject a proposal. The menials finding the Shet in such an excited state of mind, in order to worm themselves into his favour with the object of getting a large tip, tell no end of lies, accusing several persons of having thrown obstacles in his way. One thing comes out, and that is exactly what the Shetanee had been told, that a proposal sent by a Chief, belonging to a more illustrious house than that of the one he represents, was likely to be first considered and to be preferred. Such talk adds fuel to the fire, because the Shet, already angry, now gets exasperated. He rewards the menials before they take leave of him. The Shet and Shetanee take their departure and travel in one carriage as the Shet, in such a state of mind, cannot be left to himself. On their way, neither of the two talk to one another, to beguile the monotony of the journey. At last the Shet, however, dejected and no less excited, cannot keep silence. The least provocation puts him in an awful temper. He cannot stand any rebuke, even from the Shetanee, for not worrying himself. "Alee," says he, "are you alive to the disgrace that I shall be subjected to, because my and your attempts to bring about the match have failed. Never been so insulted in my life!" "Oh that is no insult, Jiva's father," says the Shetanee, who has to call her husband not by his name according to the custom of the country, but by naming him as her son, Jiva's father or merely Shetji. "Look here, Shetaneeji, I don't wish to discuss

* Duty.

the matter, for I know you, being a woman, will not comprehend how I have been insulted," replies the Shet, much provoked. "Do you mean to say women are fools, Shetji? Everyone has his or her own opinion about a thing, and without arguing the matter, I shall ask you, once again, to take care of your health and not to cry over spilt milk," rejoins the Shetanee. Such speech, though rather annoying, but showing anxiety for his health, makes the Shet think that really his better-half is a woman to be adored rather than offended. He readily listens to her advice, stifles his agitated feelings, and quietly asks her "What about the hard cash deposited in the safe? Is that precious metal to be again taken out of the safe? I would not survive this insult to see that!" As a woman of the world, the Shetanee suggests that the Sarcar should be informed that the sum made over to him for defraying expenses in connection with the negotiations for marriage is kept at his house, as he intends negotiating for matrimonial alliance with some other Chief, and that he has come to take his leave.

They reach home thus talking about the failure that their efforts have met, and cursing the shrewd Private Secretary for having frustrated their plans out of malice. The Shet, next day after his return home, starts for the capital of the Chief on whose business he had gone. On reaching his destination, he sends word about his arrival and is at once announced. The Chief, anxious to know the result of his visit, asks him as to what took place. The Shet rather dispirited, but with a forced smile on his old countenance, tells the Huzur that he did not make the proposal, for on his way it struck him that a better match could be formed elsewhere. He would tell the name of the other party by-and-bye. However, he went there as he had told the Huzur. He in a way mentioned the subject to the other party, and got an answer neither one way nor the other. He afterwards left him and was about to return home when some people came and spoke disparagingly of the Huzur's state, which hurt his feelings. Nay he, from that time, took his oath not to have anything to do with the potentate, although he has not heard him say things derogatory to the Huzur. However, it cannot but be inferred that the Chief is playing in the hands of his menials. Well he came back, and after leaving Shetanee at home, went there to take the Huzur's permission to go on the auspicious business to the other Chief's capital to open matrimonial negotiations.

The Shetanee's absence is attributed to her seriously taking to heart the remarks passed by the menials. He tried to persuade her to discard such ideas and not to brood over them; but nothing could console her. As she was in a poor state of health consequent on such treatment, he had to come alone. This explanation makes the Chief think that the Shetanee is really a dear old soul, for she keenly feels the slight directed towards his dignity. As for the cash, it is with him at home, quite safe. The Sarcar, rather offended at the remarks passed upon him, gives permission to the Shet to negotiate elsewhere. He expresses a wish to secure the best bride for his Kumar at any expense, and assures the Shetji that he will advance more cash to accomplish this object. Such expression of opinion on the part of the Huzur serves as an encouragement to the Shet who falls in with his views, and takes his oath never to eat, or drink, or even sleep, until he has brought about a better match. After this the Shetji fires a volley of ear-splitting abuse, and imputes the failure to the mean intrigues of the Chief's confidants. While he ruminates about the whole affair, his suspicion about the Huzur's Private Secretary having thrown obstacles in his way, are aroused. But as he is reluctant to deprive one of his bread, he tries to expel those notions from his head, determining to settle old scores with the cunning Private Secretary in some other way. Before leave-taking, he pours curses on the head of the overfed family priest, who, as the Shet says, owing to his stupidity that day, committed some mistake in casting the horoscope which led the Shet and Shetanee to start under ill-stars. Before the Shet leaves the Huzur, he implores him to keep silence in connection with this proposal, and not even to make known the name of the other party, for he suggests he has many enemies who do not wish to see him render such service to his 'Ma-bap.'

The day after reaching home, the Shet starts for the other potentate's capital, accompanied by Shetanee, whom he enjoins to observe silence lest her volubility may reveal his plans. The good old Shetanee gets rather cross at such warning, but making a virtue of necessity, promises to act according to his advice. When they reach the capital, the Shet calls on the Chief. He has not to wait as long as others, for he is a hereditary friend of the Chief's house. The Shetanee is also announced to the Ranee. Both to do duty towards himself and to observe caution in respect to his negotiating for the alliance,

the Shet presents a box full of jewelry for the Huzur's approval. While he converses on different topics of the day, he seeks for an opportunity to make the proposal of marriage. But as he does not see his way to it, he defers the subject until the next day.

On the other hand, the shrewd Shetanee has been more successful, for she has already broached the subject and is talking over the preliminaries. She has already got a promise from the Ranee to mention the subject to the Chief and to exert her influence with him in persuading her lord to accept it. Towards the evening, the old couple retire to their residence. There they talk over the matter. The Shet is loud in praise of her better-half, who has so cleverly made the proposal. "Alee, whatever you do proves auspicious!" says the Shet, much pleased.

"Yes, Jiva's father, one must know how to manage things," replies the Shetanee. "Now don't get conceited," rejoins the Shet, somewhat mortified. "If you can manage the business better, I shall wash my hands of it," responds the wife of his bosom, rather irritated. Seeing that his remarks have stung his better-half, he wisely keeps from trifling with her feelings at the risk of losing her support. "No offence, I am only chaffing you, Jiva's mother!' remarks the Shet.

While they are thus conversing, the Private Secretary is announced. As it is the etiquette, the Huzur sends his Private Secretary to see to his guests' comforts. The Court formality in this respect serves as a blind to gratify his own ends. Although unwilling to see the Private Secretary, the Shet is compelled to give him an audience. He asks the attendant to show him in, but not without some inward fear and suspicion. He receives him with cordiality, and is much concerned to hear some allusion from the Private Secretary to his proposal. The Shet thinks the Rajahs and Nawabs are very candid. Sometimes their frankness borders upon simplicity. Any secret told them with a request not to divulge it, they take the first opportunity to impart it to their confidants after one leaves them.

This is how, thinks the Shet (and rightly) too, these gracious, but misguided, potentates often get into a muddle in respect to their affairs. They ought to have the strength of mind and sense to calmly think over a matter without others' assistance. Many a time the Shet has offered advice

in conversation with his patrons, to improve their ways and get rid of undesirable persons. Owing to this, the Shet has made many enemies amongst the Chief's confidants and followers, but he defies every one of them, and speaks out his mind freely and fearlessly. At the termination of the interview, the old Shetji Sahib heaves a sigh of relief and says to himself, "What, could I have deigned to ask the fellow to lend me his support? Have I not more influence with the Huzur than the menials,—Private Secretary, a Brahman? Am I not a Bania? Such being the case, am I not able to cope with his designs and intrigues? Well done, Sha Puckhachand, son of Shah Fool Chand, grandson of Sha Kapurchand, well done! Nicely managed, eh? very cleverly managed, I say, very diplomatically managed! Who is this fellow? Fie upon him! He has to cringe before me, flatter me, and be subservient to my wishes. A little commission on the articles sold keeps him under my thumb. That's right, Puckhachand, son of a Bania after all! He, as well as that eversmiling Dewan, knows full well that I am an old friend of the Chief, who is both generous and noble-hearted. A hundred Dewans and a thousand 'Pavate Sacatari,' like these fellows, will come and go, but I shall, with my usual diplomacy, keep up my relations with the Huzur!"

But in case any matter submitted by him to the Huzur for consideration is disapproved of, which seldom is the case, the Shet ascribes this to the Private Secretary, or the Dewan, as a device on their part to supplant him in the Huzur's favour. The next day when the Shet goes to see the Huzur, he is told that the Chief has been informed by his consort that the Shetanee had made a proposal of marriage on behalf of some other Chief to give his daughter's hand in marriage to the other's son. The Shet, with great delight, replies that he himself wanted to speak about the matter, and that since the Shetanee has done so, he has only to add a few words. He then gives a long history of the Chief's family and a tribute of praise to the Huzur, also eulogizing his illustrious descent and the glorious deeds performed by his ancestors. He is anxious, says he, to see the illustrious houses unite, and that he will do his best to bring about the match. As the proposal is accepted he at once takes the Huzur's permission to go to the other Chief's capital and to mention to him about the auspicious matter.

This done, the Shet, in a roundabout manner, refers to the necessity of doing things with a grace and in a manner worthy of one's position. The other party cannot but consent to the match. Nay, they will thank Providence for having secured such a bride for their son. As to the dowry, the Shet suggests, he will do his best to bring them round. They may ask for dowry that may amount to several lakhs, for, according to the high and exalted position of this house, the dowry will be a large one. But, of course, the Shet cannot but say that one cannot give away his daughter in marriage and along with her all his fortune. That is absurd, preposterous, foolish, idiotic Keeping the interests of both the houses in view, he will exert his influence to bring about some compromise, in case the other party ask for a large dowry. Of course, the Huzur, as the bride's father, cannot withhold his consent on account of demand for a larger dowry than he can afford. That will be 'getting one's nose cut in the eye of the public.' Ha ! ha ! ha ! can he allow it ? What Puckhachand, son of Foolchand, grandson of Kapurchand ? He will first see himself tied to the mouth of a cannon and blown off, rather than live to see the disgrace in which his Mabap's family may be thrown, owing to his inability to give a dowry befitting his position. Ara ! ara ! ara ! What, has the world come to this ? Ho! ho! ho! If it comes to this—why should it come to this, for the sake of money ? He will throw himself at the feet of his 'Mabap,' the Huzur, and beg him to drain his treasury, nay, to inflict double taxes on the ryots ; nay, to introduce new imposts to meet the demand. He himself will sell off his whole property, goods, and chattels to realize the amount. Can he not be of service to his 'Mabap ?' But may such a day never come !

The above discourse on the part of the Shetji impresses the Chief with the necessity of spending a large sum of money in order to keep up his position. Even the most miserly Chief cannot but be inclined to spare some cash, after having heard a speech delivered by the Shet with such spirit and sincerity. The Shet is promised a handsome present for his trouble in arranging matters to Huzur's satisfaction and approval.

Having been buoyed up with the prospect of increasing his funds, the Shet takes leave to retrace his steps for the other Chief's capital. Meanwhile the Shetanee is made much of,

and praised to the seventh sky. She laughs, chats, nay, even cuts jokes with the lady of the house on terms of familiarity. In spite of her keeping within bounds, the lady of the house treats her so kindly and affectionately that she is compelled to be familiar with her. She has to give an account of the young princess whom she has seen. She has the upper-hand even of the Shet in this matter. No one would like her daughter to be complimented on her personal charms less than she is. On the contrary, liberality shewn in this respect pleases one beyond measure, and repays doubly. So when the Shetanee has to say something about the bride and her mother, she bestows the highest praise on them. The bride is the most beautiful girl she has ever seen. With many good wishes, the Shetanee is permitted to leave. With all haste possible, the old pair journey to reach their destination. On arrival, the Shet is at once announced to the Huzur and the Shetanee to his consort. The anxiety on the part of the Chief, it is easy to imagine, is great, and so he asks the Shet to let him know the result of his visit. With great joy and looking triumphant, he narrates all that took place between him and the bride's father. With some modesty he refers to his ingenuity in bringing about the match. But, says he, the credit is not due to his own efforts alone, for the Shetanee should also get her share. What a clever woman! How prudently she talked over the matter with the Ranee? Well, he is mightily pleased and is unable to express the joy he feels. The Shetanee did play her part with admirable success and great tact. Oh! the Shet is conscious of the fact that he could not have found a better wife. The elders of his and her family used to say so when the Shet and Shetanee were made one by the solemn tie of wedlock. At that time the former was at the age of nine and the latter thirteen. His success in life is due to the better sense of the Shetanee, the Shet puts in, for she being seven years his senior, has all along guided him with wisdom. In fact, she rules the roost. It is very unusual that he should marry a wife several years older than he is, for many of his castemen marry wives thirty or forty years younger than they are. But he had no choice, as his parents selected a wife for him.

The Shet is asked to talk over matters with the minister and other persons entrusted with the task of making preparations in celebrating first the betrothal and then the nuptials,

with a request that in all such matters he should be the guiding hand.

On the other hand, the Shetanee, with her usual charming manners and amiability, informs the lady of the house and her relatives that the proposal is accepted. The whole day is spent in describing the manner in which she played her part. She goes into every detail. She mentions what dress the bride's mother had put on. How the bride herself was dressed. How handsome she is, with black eyes, long hair, aquiline nose, and a fine figure. She sings marriage songs, and asks the lady's relatives to join the chorus. She teases the little princesses by telling them that she will be equally delighted to see them married. Nay, she even pokes fun at the expense of the Kumar, the would-be bridegroom. She tells him that when his Ranee comes home she will solely possess his heart. He will become a slave to her. He won't care for any one. He won't even care to see his old servant the Shetanee, who has done all she can to promote his happiness. She good humouredly talks about all these sorts of things. Praises are showered upon her by the lady of the house, and her relatives, as in duty bound, support all that is said by the Ranee. Ornaments of great value are ordered for her as a return for her services to, and regard for, the house. But the Shetanee declines to accept any present. Has she done all this in the hope of receiving presents?

After much pressing, the Shetanee reluctantly accepts the offer which adds to her happiness. Of course, she knew full well that her services would be well rewarded. An old proverb occurs to her that, 'It pays one well, even to graze a rich person's donkeys.' Well, it has paid her well, and also her Shet, who has all along borne in mind the advice given him by his forefathers and grandmother.

The Shet is most profuse in praising both the parties, and this secures him valuable and handsome presents in addition to the hard cash already safely deposited in his chest.

Grand preparations are made by both the parties, who vie with each other to celebrate the wedding with unprecedented pomp and great *éclat*. Relatives, friends, and acquaintances are invited to take part in the nuptials. Some Chiefs who are invited personally attend the marriage; others send representatives. Neither pains nor money are spared in solemnizing the event on a grand scale. Thousands of rupees are spent in

erecting *pandals*, organising feast, &c. The question of dowry is settled by the Shet who gets a good present from both the parties. He is in ecstacies, and the Shetanee is all happiness and smiles. The Shet is a prominent figure in the festivities which precede and follow the wedding celebration day. He is consulted on everything by the Huzur, and the State officials pay him the greatest respect. Even the Dewan Sahib has to hang on the Shet's smiles and pleasure, and to humour him in good many ways. He returns the compliments paid to him with great courtesy. He smiles at every one, and looks a picture of happiness. But in the midst of this merriment he cannot but forget the cunning endeavour of the Private Secretary to upset his plans which he was successful in doing, when the Shet went with the proposal of marriage to the other Chief. However, he forgives him, but to convince him of his superiority and importance in every respect, when the Shet meets the Private Secretary, he looks at him and grins while the latter puts on a sardonic smile.

THE FOREIGN INVADERS.

CHAPTER XXII.

The Foreign Invasion.

In a room at an hotel in Bombay one Adambhai Kasimbhai Jummabhai Peerobhai is sitting in a reflecting mood. All of a sudden he hears the voice of approaching footsteps which rouses him from his reverie. On looking up he finds his old friend Mr. Baram Dorab standing before him. The arrival of a bosom friend like Baram puts him in a better mood. After the exchange of the usual salutations, he invites him to take a seat and to join him at dinner, which invitation is gladly accepted. While the dinner is going on Adambhai Kasimbhai broaches a subject to Baram with a request to keep it secret until they have attained success, which caution the latter pledges his word to observe. Not for worlds will he divulge the secret. How can he when the interests of his beloved and kind friend are at stake!

Adambhai begins his story and states that for some time past he has been thinking about putting matters in train in respect to a claim, a very large claim which he has against a Chief. Thirty years ago when his father Kasimbhai was alive, a certain potentate came on a visit to Bombay. Kasimbhai was a well-known merchant and was introduced to the potentate who was a generous and benevolent prince. The Chief took a liking to Kasimbhai and, as a mark of favour, appointed him his agent. In a word, the relations between the two became of a very cordial nature. Once a big zemindar asked Shet Kasimbhai to lend him about a couple of thousand rupees in order to enable him to prosecute his claim against the State of the Chief with whom Kasimbhai was on such friendly terms. Business was after all business, and Kasimbhai advanced him the loan. The zemindar again asked for the loan of a couple of thousand rupees which was also given him. A third time he asked for the loan of a like amount which he declined to give and demanded the return of the loan

already advanced. The zemindar who knew what he was about, offered to give an assignment of the claim which he had against the State to Shet Kasimbhai on condition that the Shet advanced him four thousand rupees in addition to the four thousand already given. In case of his succeeding in recovering the whole sum of money, he was to get one-half. These terms were acceded to, and the zemindar after passing a receipt for the money and assigning his claim cleared out. Kasimbhai, as a man of business but rather simple as Adambhai says, was rather hasty in entering into such a transaction. Several times Kasimbhai moved the potentate to settle the claim, but was put off with some excuse or other, nor did he press the claim, for he didn't wish to exchange his position of an agent for that of a claimant against the State. Since his decease all connection with the firm was severed by the potentate who died a few years later. Under such circumstances what has Shet Adambhai to be afraid of? 'He is an indipandant mon, cares for no one, eats his own bread, money, works,' as Adambhai says. He must somehow or other get the thing settled once for all either one way or the other. He knows, says the Shet Adambhai, that men of quiet disposition and congenial manner never succeed in a Native State in the accomplishment of their objects. At such a juncture, says Adambhai, he will be glad if Baram, his friend, co-operates with him. He shall have one-sixth of the money recovered from the simpleton of a potentate who is playing in the hands of his underlings. Further, the Shet states that he is of opinion that the case should be entrusted to a solicitor, a European: yes, a European, for then and then only the fellows will be brought to their senses. It is a matter of a few thousand rupees. Lose or win. What does he care? He will teach the potentate and his karbarees a lesson and that will be a recompense sufficient in itself.

In this strain Adambhai goes on for a long time, meanwhile taking about half a dozen pegs of the medicine which he says is prescribed for him by his doctor for the benefit of his health. The Parsee friend sees that there must be some legal defect in the claim, for, in these days of justice and order, a claim of such importance and value cannot but receive due attention even from a despot. However, he does not see any reason why he should not exert himself in the matter, but without putting his friend to any

expense. Therefore, the faithful Parsee friend suggests that the Shet should act wisely in the matter. As to engaging a European solicitor, he says he sees no necessity. 'Why not mon,' says Adambhai; 'am I wrang, mie dear farand?

'No, you are not,' says Baram; 'but allow me to tell you, my dear old friend, that in a matter like this you must be circumspect.'

'What cirrracuumspakata, what does it mean, mie farand?' puts in the Shet.

'It means that you should be cautious and must not do a thing offhand.'

'Vary well, mie farand, vary well. Tell me how to minege.'

'You must first show me the assignment of the claim and the documents bearing upon it. I shall then read them over with a solicitor's clerk, who is a very clever man,' states Baram.

'How did ye know that cilark clever?' asks the Shet.

'Because he says his master does nothing without consulting him. I also know him well. We both shall see how we should act in the matter. As to the necessity of engaging a European solicitor, it can be obviated,' rejoins the Parsee.

'Ob what?' asks Adambhai.

'That is to say it will be overcome, for I shall accompany you in European dress and that will make the people think that a sahib is interested in the case,' replies his ingenius friend.

'That is first class, my dear Baram,' interposes the Shet.

Baram continues: 'Thus a good sum of money will be saved, which would have been otherwise spent in giving fees and travelling expenses.'

'I throw my knees and kiss your boots and shoes; what a clever dadge, my dear Baram,' replies the Shet gratefully.

The Parsee rising from his seat asks the Shet to rise and to resume his seat, assuring him he will put forth his best efforts to help him in the matter. 'But,' says the Parsee, 'you will have to keep up courage.'

'Of corse, man, I must know how do it. Courage man (turning to the butler), another peg, dooule shiarp. That's how I keep courage.'

The favoured attendant brings the medicine. While the conversation is proceeding, the noise and loud acclamations, interjections and interrogations on Shet Adambhai's part,

attract the attention and alarm the hotel proprietor, Mr. Nassurwanji Mancharji Shariar who, walking on tiptoe, comes near the door of the room and makes a sign to the attendant to come to him. In obedience to the call he goes, and his master asks him whether perfect harmony prevails in the room in which the Shet and his Parsee friend are dining.

'All vary wall, master,' replies Fernandez.

'Shet Adambhai is talking with Mr. Baram, I suppose,' inquires Nassurwanji, with a perturbed mind.

'Yas, master. Talk about big matters, money-making, Rajahs, Nabobs, abusing, chitin, decivin, fargeries, rogues, riscal, blick-gard master. No row, only drinkin dible pegs: farst calass gintlemins, master, comin avary day drinkin, dinnin, laughin, chattin, jokin, that's all,' responds the servant.

This explanation on Fernandez's part puts Nassurwanji's mind quite at ease. The abrupt departure of the servant, however, attracts the attention of the shrewd Parsee who asks him why he went out. 'Master Sahib wants me,' replies the servant.

'Call him here; he, a farand, old, vary old farand, mic,' interposes Shet Adambhai.

'Vary well, Sahib,' replies the servant. The attendant goes to his master and gives him the message. The word 'money-making, Rajahs, Nabobs, etc.,' had specially drawn Nassurwanji's attention. Nay, that set him thinking about a variety of matters. Such being the case, he readily accepts the invitation and joins the party. Nassurwanji is received very cordially by Adambhai, the generous and noble-hearted Shet as he is called by the friendly hotel proprietor who is looking about for an opportunity to be in the secret. It was not long before his wishes were fulfilled. Adambhai is beside himself with joy and pleasant thoughts of future fortune and success, and therefore gives out freely to Nassurwanji the secret. He asks to help him and his friend Baram in this extremity and generously offers him a share in the money to be recovered as return for his help and advice. This is what Nassurwanji was wishing in the innermost recesses of his heart and so accepts the offer with many thanks. More drinks are ordered, and the revellers talk over the matter to the great delight of each other. The gharry is announced a sixth time, when it is close upon half-past three, at which time the party breaks up. Shet Adambhai goes out hand-in-hand

with his friends Nassurwanji and Baram in high spirits. The latter, seeing that it is unsafe to leave Adambhai alone, accompanies him in the gharry to see him home. Nassurwanji retires to his room with a joyous heart and dreams of the fortune he is to earn. In the sleep he wanders and talks about the matters over which they had such a long discussion to the great surprise of his better-half, who in the morning demands of him the reason why he was late in the night and what it was that he was talking about in his sleep. On matters being explained, the good housewife is thrown in a trance and builds castles in the air. The favoured attendant who was present while the discussion was going on and was attentive to everything said and discussed, did justice to the wine-cellar and walked about the compound until the sun was up indulging in reveries.

"Appointed Miniger Shet becoming rich. People sirprised see Fernandez come to fortune. Big sahib, now, eh,' with these words he threw away his chiroot and went to sleep until the midday.

A few days later Shet Adambhai Kasimbhai Jummabhai Peerobhai and Mr. Baram depart, and Mr. Nassurwanji Mancharji Shariar goes to the station to wish them a safe journey and speedy return, and presents them with bouquets as a token of good luck and success.

Shet Adambhai Kasimbhai has got his portmanteau inscribed with the words Adambhai Kasimbhai J. P., which can be read as Jummabhai Peerobhai as well as Justice of the Peace. This serves his purpose of making the outsiders believe that the Shet is a Justice of the Peace.

Tickets are taken for a station three miles distant from the potentate's capital which they are bound for. After three days' weary journey, the Shet and his friend reach their destination, and hiring two country carts, one for themselves and the other for their attendant and the baggage, set out for the capital. Under a mango grove the party halts for breakfast. Some persons seeing strange visitors come at the break of day hover about the camp of the foreign invaders to ascertain who they are. They succeed in getting some information from their attendant about them and hasten to communicate it to the minister, for these persons are no other individuals but spies posted to watch the ingress and egress of strangers coming to and going out of the capital. This

piece of news—the arrival of a Bombay Shet and a sahib without any previous notice—unnerves the worthy minister.

Before the clever Private Secretary is sent for that official presents himself, for he has been duly informed of it by one of his spies. 'What is to be done?' asks the Dewan.

'It is a surprise, a wonder, a miracle,' replies the Private Secretary.

'No calamity, I hope. My family priest has been telling me something of the sort; a-a-a R-R-Rao Sahib, wa-wa, what do you propose to do?'

'Courage, calmness, and discretion,' advises the shrewd Secretary.

'His Highness informed?' inquires the Dewan.

'Yes, Sir,' replies the Private Secretary.

After some hurried conversation about it, the Private Secretary sheltering under the excuse that his English knowledge is not perfect, suggests that the State doctor should be asked to receive the visitors, and that the Dewan must not grant an interview at once until the doctor has ascertained what is their business. The European is not an official. That is certain. For had he been one, he would have given notice of the visit. However, who knows but that he may be a spy set to pry into State affairs. Agreeing to the proposal so ingeniously made by the Private Secretary, the Dewan anxiously waits the result of the interview, and instructs his orderlies to tell any one desirous of visiting him that he is indisposed. The Private Secretary, on the other hand, proceeds to the Durbar to inform the Huzur about the arrival of some strange visitors. The Huzur refers him to the minister, with the remark that he has no objection to grant them an interview in consultation with the minister. The plan, according to which they wish to act in this matter, is mentioned to the Sarcar, who approves of it, leaving the whole responsibility in the matter on the shoulders of the Dewan and the Private Secretary. This done, the Private Secretary retraces his steps and calls on the State physician and delivers him the order that he has to act as Private Secretary and to receive the visitors. This order, delivered to the doctor in rather a friendly manner, is followed up with no end of compliments paid to him. That he is thoroughly acquainted with the habits and customs of Europeans, and is a master

of their language. It is because of this that he is asked to receive the visitors.

'What am I,' says the Private Karbharee, 'a poor Brahmin placed in such a position through the favour and kindness of my Sovereign, and in recognition of my forefather's service?' The doctor thus appealed to and rather elated expresses his willingness to carry out the Huzur's order, and the wishes of the Dewan and the Private Secretary. The Private Secretary goes home, saying that he will return in a short time to take his place in the next room to overhear the conversation. Two peons are posted at the house of the doctor. The sudden appearance of the constabulary makes the ignorant believe that the State physician is either in some trouble or raised to a higher position. The learned doctor sahib takes a dose of strong stimulants to enable him to be equal to the occasion. While he is pacing up and down the room, he sololiquizes 'Yes, doctor after all. I know these vagabonds. All are scared away like cats. At such a juncture I am to be put in the front to receive the attack and to meet it as well as I can. But what do I care. Hundreds of visitors like the ones mentioned will not frighten me or disturb the equanimity of my mind. I am ready with all my heart to serve the Huzur who is a kind and generous master. But next time these cowardly fellows will send me to lead the troops against the Baharwatias (outlaws).' The last word was spoken loud enough to be heard, and the doctor's wife, who is in the next room, overhears it, and comes at once to her husband. 'Dear, what is it? Are you going to face the Baharwatias? Oh! oh! oh! who will take care of me and the half a dozen little ones, if anything happens to you, which God forbid. Better resign and go back to our native land, where you can earn an honest penny as well as here. Oh! oh! oh!'

'What, Amy, you wish me to show a white feather? Certainly not. It will be a disgrace to the institution where I was educated, to my teachers and professors. It will be an everlasting blot on the name and fame of my distinguished forefathers to refuse to carry out the Huzur's order.'

'Disgrace, or no disgrace, it is not within the sphere of your duty to go out fighting,' excitedly replies Avabai.

'Yes, dear, you don't know this is a Rajwada, and I must do all I am told,' responds the doctor rather wildly.

'Are the people so unfair as to ask you to do that which is not

within the sphere of your duty,' returns the Bai indignantly. The lady protests against her husband doing anything fraught with danger, and over and over again entreats him to desist from the purpose. The worthy doctor sahib explains to his spouse that he is not to go on a battle-field, but that he is asked to receive some visitors on behalf of the Private Secretary who have come on an important business. Further, he asks her to order breakfast for three, for in case the visitors turn out good men, he desires to extend his hospitality to them. The Bai, having been satisfied or something approaching it, goes and does her husband's bidding, but not without some misgiving. Who knows he may get into some other trouble which will be equally bad. Soon after this the Private Secretary comes. As he looks rather tired and worn out with cares, the doctor proposes that he should take some medicine. This offer he accepts, and a black bottle is produced with the contents of which he doses himself to keep up his spirits.

The invaders under the mango grove do justice to their breakfast, and more so to the 'red medicine.' This done, they light their chiroots and prepare themselves to advance towards the capital in search of the Minister's whereabouts. But before they enter the gate, a strange looking fellow goes in advance of them posthaste and informs the Dewan that the visitors are really some high personages; that one of them is a big Shet, and the other a sahib, for they pegged hard and are now advancing towards the seat of Government, smoking chiroots about half a foot long. These tidings unsettle the Minister more, and he repeats his commands to the sepoys to refuse them admittance on the ground of indisposition. One is a big Shet and another a sahib; they must be some big persons, and who knows the pegging might have made them possessed with the evil one? They may show fight or kick up rows with impunity, under the excuse of not being responsible for their acts and deeds, reasons the chief servant of the State. The services of the family priest, and along with him of another one, are brought into requisition to tell beads to keep the devils out and to avert the calamity. Finding this a good opportunity of feasting at the expense of the agitated minister, the family priest suggests a feast to several Brahmins whose prayers and blessings, he says, will be of great avail.

Being placed in such a precarious condition owing to circumstances, and anxious to get out of such a predicament by any means, the worthy minister consents to all what is proposed by his family priest and looks upon him as his well-wisher. The son of Brahmo without any loss of time sends invitation to his relations and friends in anticipation and asks them to tell beads for his master's speedy deliverance from the calamity. The jolly and excited invaders on whom the cool air has worked wonders, because the medicine is in them, come like lords making inquiries from timid looking persons, and getting contradictory replies. At last they reach the Dewan's house, and excitedly ask the sepoys to announce them to their master. The sepoys finding from the demeanour of the visitors that they are too grand persons to cope with, exaggerate matters and civilly respond to them that the minister is so dangerously ill that his medical attendant has asked him not to receive visitors. After some altercation with the orderlies in which Baram takes no part but maintains a dignified reserve, the party is provided with a peon to guide them to the doctor's house. Here they are announced, and the doctor who is pacing up and down the room, receives them with studied dignity and outward politeness.

'No prapar arringement. Master never seen such country, although I old white black hair beard. Dewan says not here ill dingirously sick, sepai don't know. Country fellows running away, no prapar answer. What nonsense! ai no see such people all mie long life,' begins Shet Adambhai.

'I am sorry you are put to trouble,' replies the acting Private Secretary.

'Sowri, no wird sowri: well man you ashamed treat me son of farmer Shet with no pilitness, no gentleman like no man animal, never seen such piple,' rejoins the Shet.

'Oh I didn't know that you are the son of the Shet who was acquainted with His Highness's late and illustrious father,' responds the acting Private Secretary.

'What me till lies falsehoods, me no son my father? No joke, no humbug. My father sit with your Chief, talk, laugh, drink, now I no man no respect, no talk, no laugh, no drink; don't know, you ask you go away. My grandfather, corporator, offered mimbership Gavarnor's cosil man, no joke, no humbug, no lie, troo, troo troo?' says the Shet excitedly.

'I don't mean to say that what you state is not rue. Pardon me, no offence. I have not been here for more than seven years,' replies the doctor.

'Pardona, you ask pardona. No, Sacatary Sab, I good hearted, I frank, I pardona, let shake hands,' says the Shet, shaking hands with the acting Private Secretary. While the doctor was thus talking with the Shet, he repeatedly looked at the gentleman in European dress. Some idea struck him at his appearance that began to work upon him with great force. Is not the gentleman a son of Mr. Dorab whom his father knew very well? However he desisted from asking any question for the present.

'May I request you to let me know what business you have with us?' politely asks the acting Private Secretary.

'Mie bisiness is to ask for money from Huzur, documents, pipers, signatures, vakils, solicitors, barristars, judges, that is the business,' replies the Shet.

'I shall be obliged if you explain it more clearly,' replies the acting Private Secretary.

'Mare cliarali when money matter come, cliarali I file soot, waarant, summons, baileefs. Catching Government no joke,' puts in the Shet. The gentleman in European dress at this conversation gets rather uneasy and annoyed, and, therefore, asks the Shet to put the case before the acting Private Secretary with the remark that the Shet who is much wronged, is too much excited to put the case clearly. 'Axcited, mie dear farand, no faght out courage sufficient, mare courage here,' interposes the Shet, pointing to his pocket in which he carries a small bottle of the medicine which he takes to keep up his courage.' His friend puts the case before the acting Private Secretary and asks him to give the redress which the much wronged Shet deserves, and while he does so he praises the Shet, his father and grandfather, and alludes to the friendship existing between his father and the present Chief's late father. The acting Private Secretary as a diplomatist and a man of sense, assures them that every consideration will be bestowed on their case, and that justice will be done, dilating upon the generosity of his Sovereign, and the justice, peace and prosperity which have all along characterized his administration. Why, the Dewan Sahib himself would have been too pleased to grant them an interview, but for his indisposition. Further, the acting Private Secretary asks them to put

up with him and to partake of his hospitality. In the meanwhile the Huzur will be informed of their desire to have an interview with him. His Sovereign says the worthy official is accessible to every one and any one. This puts the Shet's mind at rest and gives him pleasure, which the gentleman in European dress fully shares. The acting Private Secretary duly communicates in a note the result of the interview to the indisposed Dewan with a request to him to inform the Sarcar. The minister on the receipt of it recovers wonderfully from his illness.

The Private Secretary going down from the back door wends his way towards the Dewan's house and tells him all the particulars of the interview. It is decided that the Shet should be allowed to have an interview with the Huzur. The Private Secretary returns to the doctor's house and remains in a room below, while a gaudily dressed man is sent up to give a note to the doctor in the name of the Huzur.

The note is given, and the doctor after reading it informs the visitors that his master will be glad to see them at 4 o'clock. This announcement throws the visitors into a trance, and they look at each other with joy, satisfaction, and dignity. They are asked to be the Huzur's guests at his house, which invitation they gladly accept. They are shewn to a room. Their luggage is sent for from the camp under the mango grove. When alone, the two friends shake hands and whisper to each other that both of them played their cards creditably. While in the room down below the acting Private Secretary and the Private Secretary talk to each other in low tones with suppressed joy that they acted their part with success, and that these fellows who have come in the expectation of returning home with cart-loads of money will themselves be loaded off in the carts and sent back. The Private Secretary enjoins upon the doctor the necessity of winning over the Shet rather than offending him and says that he will ask legal opinion in respect to the claim the Shet alleges to have against the State. The Huzur will also condescend to promise his patronage to the Shet, and that will satisfy the Shet and serve the end in view. At the appointed time the acting Private Secretary accompanied by the two guests goes to the Durbar. The Shet lowly salutes the Prince, and the gentleman in European dress bows with

dignity. The Shet opens the conversation and says, 'Mie your father's servant friend, my father your father's servant friend give pleasure great can't tell yer Highness.'

'I am very pleased to see you, Shet, and your friend also,' replies the young potentate.

'Noble nobilmin after all kind ginerous what common people ordinary loafers like rayal blood rayal,' praises the Shet.

'I am always happy to see my late father's old friends,' puts in the Prince.

'Farand, yer rayal Highness farand, mie farand yer father servant slave you rayal Highness kind ginerous I yer slave ready exacute arders, furniture, houses, carriages, lamps, &c., &c., &c., the whole shop at yer feet sor mie praparty yer you mie master I servant slave,' says the Shet.

'I have been told by my Private Secretary that your late father knew you. I now remember having seen you. I was very young at the time,' says the Prince.

'Yer Highness at time mie father saw chat, eat, drink with yer rayal nobil father, hotel, theatre going every day, nautch parties, and other things. I had honour seeing yer Highness very little like boy, beg pardond this insult, beg many many pardons,' requests the Shet.

'Don't mention it, Shet. You are only reminding me about my having come to————with my late father. Yes, I was a little boy at the time,' replies the Prince good humouredly.

The Private Secretary who is present now submits, finding a favourable opportunity, that the Shet Sahib has come here to beg the Huzur to give his favourable consideration to a claim—a very old standing claim—which he has against the State. That he has been informed all about it by the doctor who was acting for him and now he brings it to His Highness's notice that the Shet Sahib has been told that every due consideration will be bestowed on it.

'Yes, every consideration will be paid to it and justice will be done,' replies the Prince.

'Bisiness claim, yer Highness, settle, give money any sum. Mie go, but come when ardored by yer Highness. I poor man much wranged, want justice, grant, grant, yer Highness pleasure. Mie helpless matter this sort poor man can't do mare, but talk justice at yer hand,' entreats the Shet.

'I shall consider your claim. It is my duty to give justice. Will you please lay your case before the Dewan, and I shall see that it receives the best attention,' responds the Prince.

'I talk Dewan, yer Highness, prapar cose all Dewan ill, dingerously ill, said peon at door. Gone to his father's, what, alive yet? Shut door, petitioner go no justice,' states the Shet.

'Come again Shet Sahib when Dewan Sahib gets better. When His Highness orders he cannot but attend to your case,' interposes the Private Secretary.

'You, yer Highness, make Dewan this gintleman: I come, state case, claim saot, file plaint, everything not Dewan who know may be ill for all time I come,' replies the Shet.

'He cannot be ill always,' responds the Private Secretary, rather elated.

'If that case troo, I come again,' responds the Shet.

'You need not take the trouble of coming over again. Kindly send a memorial, stating the facts of your case,' suggests the Private Secretary, looking intelligent.

'I come with petition,' responds the Shet.

'Certainly, you can do that,' replies the Private Secretary.

'I shall be glad to see you, Shet. Please bring a catalogue of things you have in stock at your firm,' asks the Prince.

'Bring catilog, bring things, furniture, silect, keep all silect, take back. Yer Highness kind ginerous. I servant ever this rayal master, not go away, eat salt, arder all furniture, horses, carriages, ready send parcel special train, money give when please, no hurry. All in mie box, Rajah's money never go, send Sacatary Sahib, doctor sahib, silect things ready made, order what like small marchants, no big marchant; send sharp special train bisiness large scale,' replies the Shet with great enthusiasm.

After some conversation about different sorts of furniture, horses, and carriages, the visitors take the Huzur's leave, and before their departure are garlanded and given *pan*, *sopari*, *attar*, and rose-water according to time-honoured custom. They in company of the doctor go to his house, covers are laid for three, and at dinner the host and the two guests talk pleasantly. The gentleman in European dress is asked by the doctor whether he is a son of a certain Mr. Dorab, to which he receives an answer in the affirmative. Old acquaintance is renewed, for Mr. Baram's father was his host's friend. After dinner the Private Secretary joins them at dessert and

makes friends with Adambhai, with whom he inwardly thinks he has to deal in future. In order to cement the bonds of friendship still closer toasts are given to each other's health, to the health of the host and the Huzur. The Private Secretary now throws off reserve and freely takes the Shet and his friend into his secrets, and pegs with them. The revellers get musical, and Mr. Baram, who is a good hand at harmonium, entertains them by playing on that instrument. The Shet sings and so does the Private Secretary. The doctor joins the chorus.

At about four in the morning—for the amusement is carried on until that hour—three country carts are ordered at the Shet's suggestion for the guests to go sleeping to the station. The visitors are helped downstairs by the Private Secretary and the doctor, and are sent off in separate carts to the railway station, the servant with baggage follows them. When the party arrives at the station, they dismiss the cart driver with handsome fare and presents and start off for——, after sending a telegram to Nassurwanji, the hotel proprietor, to the effect that they are coming crowned with success. Nassurwanji on receiving the telegram is thrown into ecstasies, and orders a sumptuous banquet for his distinguished friends on the evening of their arrival. He goes to the railway station to receive them and garlands them as they get out of the train. Nassurwanji invites Shet Adambhai and Mr. Baram to dinner at his hotel in the evening, where the result of the interview is communicated to the anxious hotel proprietor. Toasts are proposed to the health of the Shet, the party present, and the Ruler who received them with such condescension, and responded to. Adambhai is loud in praise of the Chief, and Baram declares that they were more politely treated than he had expected, while Nassurwanji Shet takes his oath that he never dreamed that their mission would turn out so fortunate. As to drawing up the petition it is proposed that it should be given to a good lawyer in spite of the cost, and that it should be drafted as soon as possible.

Before the Shet Adambhai forwards the memorial, the Private Secretary comes up to——and orders out many things for the Huzur. At this the Shet and his partners in the claim are overjoyed and make much of the worthy Private Secretary who is introduced to Nassurwanji, and enjoys himself right royally at Shet Adambhai's expense. The

memorial is sent to a lawyer for opinion, and it is stated that the claim is barred by limitation. In spite of this the Shet insists upon getting it drafted and sent to the Huzur. It is forwarded to the Chief by the Shet with an humble request that the Sarcar will be pleased to settle the claim. The Private Secretary is also given a copy of the draft, and he takes the first opportunity, as a faithful servant, to seek legal opinion upon it. He is delighted at the opinion given, for the lawyer says that though the claim is a right one it is barred by limitation. In conversation the Private Secretary advises the Shet to desist from pressing the claim lest he loses the patronage of the Sircar. As to the claim, he gives him to understand that there is no hope of his succeeding as a legal difficulty is placed in his way. The Shet in consultation with his rather disappointed friends, follows the advice so generously given by the Private Secretary. The Shet is assured of the Huzur's patronage being continued to him, as long as he tries to keep in with the Huzur, in other words, as long as he does not press the claim, although legally it cannot be pressed against him because it is time barred. However, in case the claim is brought forward, many matters would come to light which would clearly show that suitors are trifled with.

The Private Secretary after having enjoyed himself for a couple of weeks at the Shet's expense, returns to the capital and attributes the compromise brought about in respect to the claim to tact and talent on his own part.

The Shet is patronized oftener than he expected, and this leads him to think that after all it is better to fill the position of an agent and not to exchange that position for a hopeless claimant against the State. As time goes on, the Shet realizes the benefit of his having given up the claim and thanks his stars for having followed the Private Secretary's advice.

The Shet rises high in the Chief's favour, so much so that the Huzur not only sends all orders to the Shet to purchase horses, carriages, furniture, &c., but also consults him in some State matters, that is, when the treasury falls to a low ebb. He can do without others, but not without Shet Adambhai Kasimbhai.

CHAPTER XXIII.

Rao Bahadoor the Nyayadish.

Born on Sunday, the 21st Savant 1901, of respectable parents, Rao Bahadoor Bholarao Naranrao Kashinath Gurukishandas has now reached the age of fifty-one. He has been in the service for the last fourteen years. The Rao Bahadoor's father is a pensioner of the British Government, having served out the full term in the subordinate service in the capacity of a Sherastadar to a District Judge. His grandfather Kashinath filled a better position. He was a Munsiff under the British Government. His great grandfather was a Jahgirdar under the Peshwas. He was an experienced and discreet old man, and such being the case never lost sight of the value and benefit of education. Thus the Rao Bahadoor's grandfather was well educated, and in due course of time qualified himself for a Subordinate Judgeship. His father had ample means to obtain the benefit of liberal and higher education and culture but for his weak constitution. He would not idle his time at home; so to follow some occupation, he entered the Judge's office as a clerk, and in course of time rose to the Sherastadarship.

The intention was always uppermost in his mind to bring up his son to some honourable profession. On the birth of his son he was told by his family priest that the child with whom he was blessed would become some very great man. That Sarasvati* was favourable to him. He would in after life attain fame, so much so that an Aryan potentate would make him his right-hand man, and entrust him with the honourable duties of dispensing justice to his people. These predilections were also an inducement to Naranrao to give his son legal training in order that he may qualify himself for a High Court pleadership. Bholarao is an exact reproduction of his grandfather in form, features and disposition. He

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* Goddess of learning.

RAO BAHADOOR, THE NYAYADISH.

is tall, fat, has a big head, features fair, and disposition retiring and modest. After leaving the school Bholarao joined the University, not to graduate, but to avail himself of the advantages of an academical life. At the same time he kept his terms for the High Court pleadership examination and passed it. This was the result of hard work and sedulous application. The next year finds him practising at the District Courts of ———. After his enrolment at the local Bar people began to realise that tested talents were not wanting locally, but that it required a reaper like Bholarao to uproot them.

It took Bholarao a shorter time to rise in his profession than his other brethren. Within six years he made his mark and stood as a candidate for the Crown Prosecutorship, but another member, much his senior, was appointed. However, undaunted by failure, he worked on. At last his patience, preseverance, and merits were rewarded by the offer of the Chief Judgeship of the State of————by the Rajah.

This offer he accepted upon his father's advice. The old gentleman now fully realised the prophecy told him by his family priest. It need not be said that this worthy was liberally rewarded, and in anticipation of future favours, again carefully cast the horoscope and told a number of prophecies in the hope that some of them would turn out correct to the great delight and satisfaction of his venerable old master. To accept the offer or to decline it with thanks was a matter to which he gave his serious consideration. When the prospect of some day filling the Dewanship struck him, he made up his mind to accept the post which carried a salary of Rs. 400 per mensem. The potentate sent an official communication, asking Bholarao to state on what day he would be able to take charge of his office.

With all desire on Bholarao's part to fix a day, he could not very well do so without consulting his family priest who, after casting the horoscope and suggesting a feast to some Brahmins, fixed Thursday, the 18th Savant 1952, Kartak, as a day auspicious to assume charge of the office in the morning at five minutes and ten seconds past eleven o'clock. Accordingly a reply was sent, informing the potentate that Bholarao would take charge on the day and time named. After worship and receiving innumerable benedictions, Bholarao went to his office to be formally installed as the head of the judicial department and the chief dispenser of justice,

As to Bholarao's legal attainments, he is a clear-headed exponent of the law and profoundly learned therein. His literary qualifications surpass those of others in the State. When at the University he studied the English language thoroughly well and also learnt Latin; that is why his speeches and writings are interlarded with Latin quotations. His friends at the University nicknamed him 'walking dictionary,' because English dictionaries were constantly in his hand in order to acquire mastery of the language. His teachers, while impressing upon him the necessity of being wary of redundancies, admired his store of knowledge.

From his infancy, Bholarao was brought up under wholesome influences. His parents, and still more his grandfather, always took great care to instil in his youthful mind the best moral principles, nor did he forget to ask the family priest to inculcate virtue on the youth by way of telling stories full of good moral and instruction. Honesty, fidelity, perseverance and patience were the principles thoroughly instilled in him. He often says to his friends '*honestus rumor alterum-est patrimonium*. No doubt he has a good name. As a Judge, he has shewn of what stuff he is made. Justice is meted out to all rich and poor equally. No intrigues are allowed to ripen. No one can dare to approach the Judge with a request to show leniency or favour in any case. His subordinates find him a hard nut to crack. They cannot get leave to go to their homes every now and then. They cannot be irregular in attendance at the Court. They cannot do as they please, and hence they wish in their heart of hearts to see the day when the Rao Bahadoor may incur the displeasure of his Sovereign. They have tried their best to bring him into disgrace by mean intrigues and unfathomable cunning, but all to no purpose. His honesty, fidelity, and farsightedness, which he has inherited from his grandfather, are all proof against the snares of the base underlings. His Sovereign having been fully convinced of his sterling qualities and brilliant abilities, twice put him in charge of the portfolio of the State when the Dewan went on leave. The work done by the Rao Bahadoor in that capacity was highly commendable. The praises showered on him roused the minister's fears lest the Dispenser of Justice might at some future date step into his shoes. When his friends congratulate him upon his appointment as acting Dewan, he thanks them and says *Laus Deo*,* who am I ?—a worthless creature.

* Praise be to God.

His friends admire him and regard him an unassuming, learned and honest man. At times he expresses the sentiment with which he is thoroughly imbued, *honor sequitur fugientum.* Such an expression of thought on his part reveal to his friends, well-wishers, and acquaintances more clearly than before, that he is not only modest, but that he is of a philosophical turn of mind.

The Rao Bahadoor also tells them that '*honor est fidelitatis et virtutis præmium.*' Such sentiments and deeds on the Rao Bahadoor's part have earned him a high place in the estimation of every good and right-thinking man. His life at home is a state of uninterrupted bliss and affection. His children, for he has eight of them, six sons and two daughters, love their parents. The family priest looks after their religious instruction. His better-half is always careful of his health, and insists upon his consuming a good quantity of *ghee* every day with his meals in order that his health may not break down by hard work and worry. The consumption of *ghee* is nourishing and adds to his corpulence.

To dispense justice in a Native State is sometimes looked upon as a task fraught with difficulties, if not with danger, for one has to deal with warlike people. However, the Rao Bahadoor is equal to the task and allows nothing to deter him from discharging his duties straightforwardly, justly, and creditably. I give the following case as an instance of the learning, ability, and uprightness of the Rao Bahadoor, and of oratory in the Courts of the Native States.

On the 1st April 18—, an affray took place between two sepais of the State army and four Marwarees. The circumstances under which the case arose were as under :—The two sepais, Turabaz Khan Walada Zobardas Khan and Dhokalshing Walada Gurcharanshing, had borrowed different sums of money from the firm of Raichund & Co. three years ago. As the time for recovering the amount was about to expire, one of the partners called upon them to pay back the loan with 30 per cent. interest on pain of being sued in the Courts of law. The two sepais (one is a Muhammadan, and the other a Hindu), are intimate friends as all sepais ought to be. They both borrowed different sums of money and stood security for each other, but had not agreed to pay the rate of interest mentioned. As the Marwarees could not be brought to terms, they planned to go to their shop under the excuse of

settling the account, but really to get their dunning and trouble some creditors nicely thrashed. For this purpose they asked the assistance of their friends, who are also sepais in the same army. They planned that the other five sepais should go before them. So when these two go to the shop, they see their comrades standing near the shop talking to the Marwarees about the debts they owe them. Both sides become enraged and the talking changes into altercation. The Marwarees find that the sepais are unyielding, so they become annoyed, bawl out, talk loudly, make funny gestures with their hands. While they are thus talking and quarrelling, an abusive expression *Salah** escapes one of the Marwarees.

This rouses the sepais martial blood, and finding that a good opportunity has been afforded them without their taking the offensive, they set upon the Marwarees and give them a sound thrashing. Turabaz Khan and Dhokalshing keep aloof, for their purpose is served. The other sepais take to their heels as soon as an alarm is raised by the Marwarees. When brought to their senses, the Marwarees ask their servants to call a policeman to arrest their assailants. The servants, who are more timid than their masters, raise an alarm, entreating every one who meets them on their way to the police station to render assistance to their masters who are said to have been made captives by the sepais and nearly murdered. Some believing them run to the spot, others knowing the ways of the Marwarees and their servants laugh and pass on. But many people are attracted to the scene of disturbance.

The Marwarees seeing that the real offenders have made themselves scarce, catch hold of Turabaz Khan and Dhokalshingji and implicate them as having taken part in the affray. However the Marwarees after great altercation are brought round at the intercession of the spectators to settle the quarrel and not to take proceedings against them. After bawling out, shouting and talking at the top of their voices, they agree to refrain from handing over the sepais to the custody of the Police on condition that they are paid back their money with interest mentioned by them and not a pie less.

The sepais prefer to be charged with the alleged offence rather than to be compelled to settle the account at a high rate of interest. They are therefore taken over to the chowki

* Wife's brother. A form of abuse.

by the policeman and thence to the Magistrate, who releases them on bail. The Marwarees weeping and wailing go to the hospital to be treated, and if possible to become indoor patients. They also request the doctor to certify that the injuries inflicted are grievous. The doctor examines them and tells them that the injuries are slight and not grievous, and that he will certify accordingly. The Marwarees nevertheless sham illness, brought on by the beating and every day regularly send their servants to bring them medicine. The case is heard by the City Magistrate, who, to shift the responsibility from his shoulders, adds the charge of grievous hurt and commits it to the Sessions, where the State pleader on behalf of the Durbar prosecutes the accused. The Rao Bahadoor Bholarao is the trying Judge, and the date of trial is fixed. The accused engage Mr. Nowroji Merwanji Latpatia to defend them. This gentleman is a district pleader and more known for his tact than talents. A couple of days before the date fixed for the trial, it is given out by this gentleman's clerks, who has come to consult the clients, that a barrister is retained along with Mr. Latpatia. This announcement rouses the fears of the State pleader, and unhinges the mind of the Sheristadar to the Judge. At eleven o'clock when the Judge comes, he duly informs him about this matter.

The Rao Bahadoor gets rather staggered at this, and says to himself "Barristers are curious fellows. They don't come to conduct their cases, but to take stock of the Judge. Who knows that the counsel retained may raise a point of English or international law? However I shall be prepared to meet him boldly." That day the Rao Bahadoor seems much troubled, not that he is afraid of the counsel, but that he is thinking carefully what points can be raised in a case like this. Before leaving the Court the Sheristadar is asked to send up to the Judge's house a number of musty books on criminal law and the treaties and sanads passed between the Paramount Government and Native States. From nine in the evening until three in the morning the learned Judge is busy with his books. At last he gets tired, and after pouring execrations on the head of that troublesome Mr. Latpatia his Honour yawns, and scratching his head with Oh, Narayan, Narayan, Narayan, slips into his bed. The Rao Bahadoor's keeping up late at night and feeling seedy the next day taxes the brains and plays upon the fears of the family

priest, and makes him cast the horoscope to find out the reason why his bread-giver is behaving so strangely and feeling bad. Is there any danger of an approaching illness, or is the Rao Bahadoor entrusted with some work full of danger? There is no knowing but that the Rao Bahadoor may get a lift up as a Dewan or a lift down as a revenue commissioner, as the fancy takes his Sovereign.

That may be the case with others, but as for the Rao Bahadoor, his Sovereign will never lift him down, for he is convinced of his honesty, fidelity, painstaking and strictness in the discharge of his duties. To get a clue to the answer to these questions the overfed family priest casts the horoscope, but before doing so he repairs to the Sheristadar's house. This worthy always welcomes the family priest both to pry into his master's secrets, and also to propitiate him in order that in his turn the Maharaj* may commend him to his bread-giver. A long conversation takes place between the Sheristadar and the Maharaj in private to the great surprise and admiration of the outsiders, who attribute the Maharaj's ingress and egress in the Bhai's (Sheristadar's) house to the familiarity existing between the Sheristadar and the Rao Bahadoor; also the Maharaj's visits lead people to think that the Judge sahib does nothing without consulting the Bhai through the intermediary of the Maharaj. People compliment the Bhai upon his tact in keeping his superiors under his thumb, and widely confirm the belief that he is hand and glove with his superior. The Bhai before wishing the Maharaj goodbye never forgets to say 'remember me to the Sahib.' This is said in a tone loud enough for his neighbours to hear, but the Bhai and the Maharaj understand each other.

After his return from the Bhai's house the Maharaj whose blessings are efficacious and prophecies true, casts the horoscope and makes the discovery that the task on which the Rao Bahadoor his bread-giver is embarked, will be the means of bringing him more to the front in spite of some difficulties. No danger either to his person or property is apprehended. But after the completion of the task, a feast should be given to Brahmins as an offering for averting the little dangers which the Rao Bahadoor may be exposed to. This request is readily complied with by the Bai or Judgin Sahib, that is, the Rao Bahadoor's wife.

* A Brahmin is so called because he belongs to high caste.

As usual the Judge goes to the Court, and in the course of the day comes to know that Mr. Latpatia, the district pleader, alone is going to appear, and that the rumour that a counsel is retained with him is a scare spread by the pleader's clerk at his instance. Knowing the ways of this worthy, he treats the whole affair lightly. When practising at the District Courts, he once or twice put the Rao Bahadoor on the wrong scent, and since the rumour has emanated from him he gives up all the cares and anxieties which were weighing heavily on his mind. As stated Mr. Latpatia had shown himself once or twice what he was, and since then at the very mention of his name, the maxim *falsus in uno falsus in omnibus* occurs to the Rao Bahadoor's mind, and he is reminded of the times when he himself was beguiled. However, being honest to a fault, the Rao Bahadoor discards such ideas, and simply makes up his mind to deal with him with caution and care.

Mr. Nowroji Merwanji Latpatia's legal attainments are moderate, but he has the gift of the gab and excels all other haranguers in the State. Mr. Chatnirao Bhajirao, the State pleader, is a pleader of some note, and that was why he was offered the appointment which he accepted after much pressing as he tells his friends. He is proud of the powers of speech with which he is gifted. His addresses at the Bar disclose the depth of his learning and knowledge.

The Sheristadar, a man of few words, experienced and far-sighted, receives many visitors daily. A few days before the trial he has more visitors than usual. From the conversation of many he gets out some information which confirms the rumour he has heard that the accused are not really guilty; that they are hauled up because of the Marwarees' designs and their complicity with the Police. He also learns that in case any harm comes to the accused, their relatives will wreck vengeance on their enemies, and may perhaps threaten the safety of the Court. To sound the Rao Bahadoor about the matter is impossible because he never hears any one, and if one even alludes to any case which comes before him, he replies 'you are going beyond your proper limits, Mister,' and when he replies in this manner it must be understood that the Rao Bahadoor's choler is up. The Sheristadar knows his Honour very well, and his Honour knows the Sheristadar very well. Under such circumstances even if the Sheristadar is inclined in the favour of the accused he cannot recommend them to

the Rao Bahadoor who is a terror to his subordinates. However he cannot ward off the feeling of nervousness which comes over him, and so he cannot but go to his superior to ask permission to issue order to the Police to keep a stricter watch in the Court, as the relatives and friends of the accused are coming to hear the case along with the privateers of the State army. The Rao Bahadoor remains unmoved, and responds with dignity that as usual the arrangements must be made.

The Court sits at eleven o'clock next day, the Rao Bahadoor being punctual to a minute. The Chobdar* cries three times 'Sahib Meharban Salam,' and his Honour steps up the bench. Mr. Chatnirao Bhajirao appears for the prosecution, assisted by the Police Superintendent. Mr. Nowroji Merwanji Latpatia appears for the defence. This gentleman having assured his clients that he would fight for them tooth and nail looks desperate, which at once makes the Rao Bahadoor think that he is furious. Under the circumstances the Judge bears the maxim in mind '*Esurienti ne occuras*' (don't get in the way of a hungry man), or in other words avoid a contest or encounter with a man impelled by some desperate necessity. On the other hand, the State pleader, Mr. Chatnirao Bhajirao, assisted by the Police Superintendent, looks bold and confidant of his superiority over the pleader for the defence. The Sheristadar keeping an eye upon the Muhammadan Jamadar whose services have been brought into requisition, orders the prisoners to be placed in the dock. The duties of an usher are discharged by a Havildar. The peculiarity of these officials is that during the trials in the Court they take naps and sometimes are roused at the request of the Bhai.

THE COURT-ROOM.

The Court-room is constructed in a style similar to that which is found in British Courts. On a high platform a bench is constructed for the Judge. The Sheristadar, sits on the Judge's right hand, at the end of the table; the counsel or pleaders are accommodated with seats opposite. In former days there was no bench, no table, but a high comfortable cushion (*gadi*) on which the Judge Sahib perched himself. The Sheristadar was also provided with a cushion lower than the Judge's. The pleaders sat cross-legged before his Honour.

* Herald.

Even the usher of the Court and other subordinate officials and clerks used to sit according to their rank. The chobdars and the peons were the persons who had to stand and sit by turns. With the spread of enlightenment, the cushion was replaced by a bench, chair and table, and the *jazam* (carpet) by chairs. The majority of the people like the change, but others do not. They find it most uncomfortable to sit on a chair the whole day long with their legs hanging down, and therefore sometimes they sit on them cross-legged. This old-fashion way of sitting is now regarded as an affront to the majesty of the Court. In case one has the audacity to sit cross-legged on a chair, the usher comes up to him and asks him to behave himself on pain of being ousted from the Court without any further chance of asking pardon. Some old Zamindars, Girasias and Jahgirdars grumble at such a reform, and grease the palm of the censor of good manners, the usher, to shut his eyes to their faults. Some of the Bhayats being related to the Huzur have a right to sit cross-legged, and they do so. Even the Bhai bows to them and addresses them in deferential language. They are Rajputs and Muhammadans after all.

The Judge Sahib, the dispenser of justice, in the golden days of the Middle Ages, used to sit on a cushion (*gadi*) cross-legged and even with his turban off. Sometimes one could see the dignitary sitting with his coat divested. Small stools were placed in front instead of high tables. Nowadays the Judge Sahib has to come dressed in his national costume with English-made stockings and patent leather boots. But on the bench sometimes you find seated a different man to the one whom you see outside stepping up the staircase of the Court-house, for his Honour sits with slippers on, and sometimes he is seen taking off his boots in the open Court. The turban is exchanged for a cap, and the coat is seen unbuttoned. A small box is placed near him by the favourite chobdar, from which the ma-bap of the poor quietly takes out a betel-leaf made up with betel-nut and other spices, and under the pretence of twisting his moustache in a thinking mood slips it into his learned mouth, and with 'Well, what more,' proceeds with the case. The pleaders also follow suit. When one is discussing the points in a case, the others discuss betel-leaves and betel-nuts. Sometimes pleaders in British Courts also indulge in this sort of pleasure. Offering *pan sopari* to each

other shows great familiarity beyond doubt, for friends only exchange such courtesies. Such a practice is productive of good, for it tends to rub off any unpleasantness that may have occurred in the heat of argument. The time-honoured practice of chewing *pan-sopari* is also carried on by pleaders in British Courts, even at the risk of incurring the displeasure of a Judge.

Since the assumption of office the Rao Bahadoor has effected a thorough reform in all these directions. 'I know my business, and what liberty to give to these fellows. If I am not strict with these Johnnies and Tommies, they will sit on my head,' says the Rao Bahadoor to some of his friends. From the moment the Rao Bahadoor takes his seat until he steps down all present have to be on their good behaviour. The Sheristadar has to be very careful, for in case any indignity is committed on the Court, which falls short of contempt of Court, his Honour stares at the Sheristadar. This learned official stare implies a command to the Sheristadar to ask some person in the Court not to leave his manners behind him. The Sheristadar in his turn orders the Muhammadan Jamadar to stir up the usher to give notice to the offending party to behave himself on pain of being expelled.

The Trial.

I now give a description of the case to be tried by his Honour. The two accused, namely, Turabaz Khan Walada Zobardas Khan and Dhokalshing Walada Gurcharanshing, are separately told by the Sheristadar that under sections 320 and 159 of the Indian Penal Code they are charged with the offence of having caused grievous hurt to four Marwarees, namely, Raichand, Nimchand, Pamchand, and Tulsichand, trading under the name and style of Raichand & Co., and of having committed an affray. Do they plead guilty or claim to be tried?

The prisoners in a hoarse and threatening voice jointly reply, 'We are sepais. These Marwarees are born enemies of sepais, and that is the reason why we have been charged.'

'Do you plead guilty or claim to be tried?' demands the Sheristadar.

'We can't answer such a question,' respond the two accused.

'You must bear in mind that you are in a Court of law,' admonishes the Sheristadar.

'And you must bear in mind that sepais are on their trial, and no cowards like Banias,' reply the sepais excitedly.

'Please don't bandy words with the prisoners, I mean the sepais, Mr. Sheristadar,' suggests the Rao Bahadoor soberly.

'Now, I again ask you both to be civil and not to give evasive answers,' says the Sheristadar rather annoyed.

'We are born of one father and mother, and therefore our answer is one,' respond the brave sepais.

'You go beyond your limits in not attending to my instruction, Mr. Sheristadar,' admonishes the Judge waxing angry.

Knowing that the Sheristadar is unnecessarily taking up the time of the Court, not to say that he was exciting the wrath of the accused, the Judge himself asks the accused: 'Now, do you admit your guilt or wish to be tried?'

'Judge Sahib is our mabap. He can do what he pleases,' reply the sepais with great deference and hands folded.

The trial begins, and the State pleader, Mr. Chatnirâo Bhajirao, opens the case for the Crown. He states the facts of the case at great length and passes very severe remarks upon the accused which cause much annoyance to the pleader for the defence.

The four Marwarees, the six eye-witnesses, the two policemen, the Bania clerk, and the two servants of the Marwarees, and the doctor, are examined-in-chief, cross-examined and re-examined. The four Marwarees exaggerate matters and depose to many things not corroborated by the six eye-witnesses. The Bania clerk and the Marwarees' two servants give evidence which shows they are interested persons. The doctor's evidence shows that the Marwarees were not beaten to the extent stated by them. The injuries were slight. He states the Marwarees persisted in becoming in-door patients, but were refused, for there was no necessity for it. For twenty days the Marwarees regularly came to take medicine and complained of pain in those parts of the body where the slight injuries were inflicted. The doctor states to the best of his knowledge and belief that the injuries were slight and could not have given them pain more than 24 hours.

The Bania clerk's examination-in-chief being concluded he is subjected to severe cross-examination by Mr. Latpatia. Some specimen of the questions are given below:—

Mr. Latpatia.—You know you are on your oath?

Witness.—Yes, Sir.

Mr. Latpatia.—Is not this a lie, that the two sepais struck the four Marwarees?

Witness.—Certainly, it is not; they did strike them, so much so that they were disabled from doing their work for the period of twenty-two days.

Mr. Latpatia.—Were the six eye-witnesses present there?

Witness.—Yes, Sir.

Mr. Latpatia.—They say they did not see the two sepais strike the Marwarees, and you say they did strike them. How can you account for this?

Witness.—I take oath by my father that I saw them strike. How can I be responsible for what others saw or didn't?

Mr. Latpatia (excitedly).—Sir, you tell a lie.

Witness.—I take oath by my father I do not.

Mr. Latpatia.—Yes, you do, you cunning Bania, to support your equally cunning masters.

Witness.—Bhai Shahib, but I don't. By my father I don't.

Court.—It is no use pressing the question, Mr. District Pleader. I know how far to believe him.

Mr. Latpatia.—Yes, your Honour has seen through him. He takes oaths by his father. That shews he is anxious to see his father dead, in order that he may get his fortune.

Witness.—Bhai Shahib, my father died ten years ago. How can I wish a dead man die again?

Mr. Latpatia.—Then it is a trick on your part to avoid taking oaths by all that you hold solemn.

Witness.—Bhai Shahib, if you please, I take oath by my uncle who is living and who is richer than my late father.

Court.—Mr. District Pleader, please don't enter into any altercation with the witness.

Mr. Chatnirao.—My learned friend has reduced himself to the level of a common man by altercating with the witness who has been giving straightforward answers.

Mr. Latpatia.—Sir, I can't bear this insult. To call a member of the Bar a common man is defamation. I ask your Honour to give sanction to prosecute the State Pleader, which will reduce him to the level of a prisoner.

Court.—I ask both of you to hold silence. Mr. District Pleader and Mr. State Pleader, you must know what you are about, you must both behave yourselves.

Mr. Latpatia is determined to harass the witness by way of wreaking vengeance on Mr. Chatnirao. Now then tell me what salary you get?

Witness.—One hundred and twenty rupees.

Mr. Latpatia.—Monthly or yearly?

Witness.—Once every twelve months.

Mr. Lapatia.—What are the yearly profits of your master?

Witness.—I can't say that.

Mr. Latpatia.—You will have to.

Witness.—Bhai Shahib, I can't.

At this stage the four Marwarees jointly asked the Court to tell Mr. Latpatia to desist from prying into their pecuniary affairs, and in appealing to the Court they raised a hue-and-cry as if they were being carried to the gallows.

Court.—Don't ask such questions, Mr. District Pleader.

Hearing this remark the pleader for the defence resumes his seat.

The State physician, Dr. Bhaskerdas, puts in his diary, giving a true account of his examination of the wounds inflicted on the Marwarees.

Mr. Chatnirao.—Don't you think that the Marwarees were unable to follow their ordinary pursuits for the period of twenty days?

Doctor.—They took medicine from me regularly for that period.

Mr. Chatnirao.—That shows that they could not have followed their ordinary pursuits during that time?

Doctor.—I should not think so.

Mr. Chatnirao.—Why should you not think so?

Doctor.—Because the injuries inflicted were very slight. I examined them on the day they were alleged to have been inflicted. The Marwarees have exaggerated matters, as it is usual with them in such matters.

At such an expression of opinion, the Marwarees in a loud voice jointly declared that the doctor was not on good terms with them, because once they had not carried out his order to give him provisions on credit, as he never pays his creditors who, because he is a doctor, never press him for it. The doctor at this got much offended, and submitted that he wished to make a statement that the four Marwarees tried through some of their friends to make him give evidence on their behalf for some illegal gratification.

Court.—Are your friends prepared to substantiate your statement?

Doctor.—They left this place yesterday for their native country.

Court.—Then what you say cannot be accepted unless witnesses are forthcoming to confirm it.

Raichand, the senior partner, on behalf of himself and company, stated that the State doctor had not only treated them with injustice, but had declared before several persons that he would take the first opportunity to poison them all. At this the doctor got much more offended, and not restraining his temper spoke out, 'You fools; you wish to get me into trouble.'

Court.—Mr. State Doctor please withdraw what you have said, otherwise we shall commit you for contempt of Court.

Doctor.—Sir. I apologize, beg pardon most humbly and respectfully, for having spoken so rudely because I was filled with rage.

Court.—The Marwarees must be given to understand, Mr. Sheristadar, that in case of repetition of such disgraceful conduct they will be severely dealt with.

The Sheristadar translated into Gujrati what had been stated by his Honour. There being no witnesses for the defence, the State Pleader addresses the Court.

'Please. your Honour,—With great respect and many thanks for having given a patient hearing throughout the examination of the witnesses for the prosecution, I beg to deal with the evidence of the witnesses in accordance with the formality of due order and rigid law. The evidence of the Marwarees is quite straightforward. They stated what had happened, how they were beaten, and who were the persons who attacked their lives for the rascally purpose of inflicting injuries, bruises and wounds on their flesh and blood in atonement of their having charged a high rate of interest and pressed their debtors. If such affairs are allowed to go on without meting out punishment, there is no telling how this world will go on in accordance with the laws of nature guaranteeing sufficient protection to life and property. The evidence of the six eye-witnesses cannot be relied upon, because they seem to have conspired with the accused, whose relatives and friends have been trying to make the witnesses give evidence in their favour. The two policemen have also failed in their duty in not stating the facts as to the sticks. The accused did have sticks, and the policemen have the boldness to deny the fact in a most barefaced manner. The Bania clerk who, in his cross-examination, was harassed and browbeaten by the learned pleader for the defence, has given out the real facts. The strictures made on his demeanour were absolutely unfounded. He had no motive for saying things contrary to truth, rhyme and reason. However, he was repeatedly assailed with contumely, with great effrontery and great taunting, which roused my sense of

duty towards the witness and necessitated my frequently asking the learned pleader for the defence to desist from any unreasonable attacks. As for the two servants they have also corroborated in many important particulars the statements made by the Marwarees. The Marwarees are a peaceful people and injure no one. They carry on their trade or calling as peaceful and loyal subjects of our benevolent Sovereign. Such riotous and dangerous conduct cannot but have an evil effect on the traffic and commercial enterprises of this State. A State full of such dangerous murderers and assassins cannot but prevent people from carrying on trade or from residing within the limits of this enlightened and prosperous kingdom under the "glittering kindness" and "proverbial favours," both paternal and maternal of the august Sovereign who is the monarch of this vast territory conquered by the prowess and gallantry of his glorious and illustrious ancestors. The accused call themselves sepoys and believe that gallantry lies in beating and thrashing poor people and their creditors who call upon them to settle accounts. They are inspired to do so by the riotous and blackguardly blood that runs in their veins. Their forefathers openly assaulted people, committed robberies and other rogueries. However, that was a more straightforward way of doing things. But these ruffians have surpassed their forefathers and ancestors, for they are employed here to protect the ryots from violence, mischief, dangers, assaults, blackguardism and rogueries, but they, taking advantage of their position, carry on such games, and become a terror to the people. If the Marwarees lack such riotous blood they have more brains. They cannot be called cowards. They show more intelligence than a good many people in this world. Such being the case, it cannot be denied that those who support such rogues cannot be called respectable gentlemen or men having claim to genteel blood entitled to move about in high society and be addicted to the habits and evils of high life, to adopt foreign costume and habits, and to bring about an odious and radical reform in their social life and habits.'

These remarks disturbed the equanimity of the pleader for the defence, and being unable to restrain himself, he requests the Court—

'Your Honour, is this one of the arguments or an ungentlemanly remark passed by the State Pleader.'

The Court.—'Mr. State Pleader, I don't know why you should pass such remarks. They are neither wise nor relevant.

'I make these remarks in the abstract just to describe human feelings, and to show the relations between one human and another, and

the higher substratum of society to the lower grades and classes of human life.'

'I must ask you, Mr. State Pleader, not to cast reflections or reproaches on other persons as respectable as yourself. I ask you once again not to go into personalities,' said the learned Judge.

Rather crestfallen, but determined to have his revenge on the District Pleader in some other way, the State Pleader resumes his address.

'In obedience to your Honour's ruling and order, I beg to desist from making the relevant or irrelevant remarks, and beg to state that the accused have been trying to make out a defence which is false, or in other words impossible to be believed by any human being on the face of this earth. They have retained the services of a gentleman and a lawyer from the Mofussil Courts, but they will find it at the cost of their purse and person that they are sadly and egregiously mistaken.'

'I cannot understand why the learned State Pleader makes such remarks,' submits the indignant pleader for the defence.

'Mr. State Pleader, you give up one form of attack and enter into another. This is neither wise nor relevant.'

'In accordance with your Honour's ruling and order, I crave permission for the declaration of the idea that the accused have been trying to get themselves defended without having due regard to the circumstances of the case. To be audaciously defended is one thing, and to honestly have clean hands is another. One who does a wrongful act and admits his guilt is a more honest man than the other, who, in spite of his having been guilty of a wrongful act, has the hardihood to engage lawyers and pleaders to boldly deny his criminality and obstruct the course of justice for the promotion of his ulterior designs, and the deliberate purpose of saving his skin. I need not enter into any discussion about this matter, for your Honour is in a more exalted position than my humble self to judge matters in a clearer light, and with keener human instinct and sagacity. With these remarks and comments on this important case, I leave the case to be judged by your Honour with the great calmness and egal acumen which have all along characterized your Honour's judgment. The learned District Pleader for the defence will advance arguments, theories, propositions, assumptions full of logic, sophistry, philosophy, but I humbly submit and am quite confident that your Honour's sober judgment and mature intellectual discernment, great sense of impartiality and high ideal of integrity will all be a blockade against any bombardment which the learned District

Pleader may make or have the ability to do so, for the emancipation of the two accused from the guilt which is an instinct with them, and which has led them to commit atrocities and tyrannies upon these quiet and peaceful Marwarees. In anticipation of the argumentation I have put forth repudiations, refutations and logical conclusions in order to meet half-way the argumentative statements which my learned friend may advance with ability and ingenuity with the earnest desire and fervent hope of attacking the fortress of my arguments for the purpose of carrying off the captives from the altar of justice and equity through the triumphal arch of success and innocence. But I have full faith in the efficient and strong cannonade of your Honour's intellectual capacities and legal capabilities, which loaded with the shot and powder of genius and honesty will hit the right point in the target of logic and metaphysics. Such being the case, I have nothing to fear, and before I resume my seat I again humbly beg to submit that no plausibility of argument will cover the guilt with which the two accused are charged, but that they will be brought to account at the altar of justice and equity with due justice, rigid accuracy, and sound legality.'

Mr. Latpatia then addresses the Court for the defence.

'May it please your Honour,—I need not remind your Honour that I appear for the two innocent persons who are wrongly and absurdly termed accused by Mr. Chatnirao Bhajirao. Since one is unable to know his own mind, he had better not meddle with others' affairs. Every man, whether gifted with exceptional intelligence or ordinary intelligence, is capable of having the sense of knowing this. Therefore one who, though a human being, is unable to ascertain this, cannot be expected to thoroughly understand the facts of others' case and the points at issue.

'Sir, I cannot but say that the remarks passed by Mr. Latpatia are neither clever nor sane. If he is permitted to thus attack me in your Honour's presence, it is both incompatible with the dignity of this Court as well as against the etiquette of the profession,' submits the State Pleader excitedly.

'Mr. District Pleader, please take care what you say or do. The dignity of the Court cannot be injured in this wild fashion, nor any gentleman insulted in our presence,' admonishes the Judge.

The District Pleader rather with broken pride, but resolved to revenge himself upon his adversary, resumes his oration :

'As your Honour suggests I leave off addressing this honourable Court and your noble and learned self on one point important to bring

to your Honour's notice. As to the Marwarees' evidence it is simply false, and I have succeeded in eliciting facts which tend to show the innocence of the two persons in the dock. The Marwarees have told many lies and falsehoods. They have taken false oaths. They have insulted this Court. They have defied all laws, rules, and regulations. They have outstepped the boundary of modesty and good morals. They have proved themselves to be thorough liars and consummate rogues, rascals, scoundrels, and blackguards. They are supported by suborned witnesses. They are put forth as honest men and law-abiding subjects of that generous and august Sovereign who is the owner of this State which is his patromonial estate and exercises sovereign rights and privileges in pursuance of the treaties and sanads entered into by the enlightened British Government on the one hand, and the brave and glorious ancestors of the King of this prosperous kingdom on the other. All this shows that they have challenged the officers of this Court.'

'Mr. District Pleader, please curb your tongue, otherwise you will get into trouble,' says the Judge, much annoyed at the remark.

'I mean no offence. It is one of the arguments. I submit that the evidence of the four Marwarees is false. That of the six eye-witnesses must be relied upon, for they are disinterested persons, and therefore what they stated was the result of what they perceived by their senses, according to the rules of evidence. The six witnesses cannot positively say that the two sepais came with sticks, nor could they positively swear to the fact that they struck the Marwarees. The sticks, it is stated by these six honest and disinterested men, were brought out of the shop at the instance of the two policemen. The Marwarees have admitted that five other sepais had been standing near the shop and talking to them before the two sepais came, that the Marwarees had an altercation with them, and that they struck them. They could not swear that they could not have done so. All the six eye-witnesses say that the Marwarees were the first to abuse the other five sepais who attacked them, and that these two were standing at a distance. This is corroborated by the rascally and base Marwarees who say that they were abused by the five sepais, and also they were attacked, but that they got these two sepais arrested because they had taken part in the affray. Can this be believed? The provocation given to the five sepais led them to break out in open arms like this. These two innocent men did nothing of the kind. They are respectable persons. They are peace-abiding and faithful servants of their Sovereign. They are ready to lay down their lives for the sake of their Sovereign. They

belong to a warlike race. They have descended from illustrious ancestors. They are no loafers or bounders. They are no scoundrels or dastards. They are more respectable than all the persons in this Court.'

'Mr. District Pleader, please guard your language,' again admonishes the Judge.

'That the prosecution has failed to prove the case is shown from the evidence of the witnesses. The two sepais are wrongly charged under sections 320 and 159 of the Indian Penal Code. It was the duty of the Magistrate to have tried the case himself, because there are so many things that warranted that course. Failure of duty on the part of the Magistrate is attributed to want of experience and knowledge on his part. Had the prosecution been conducted by an able man, he would at once have seen the absurdity of the charge. I would at once have put my 'face' against allowing such a case to be proceeded with. If anything happens to the two sepais, their relatives will take any course that may seem to them right and proper. They are warlike people, and therefore do not wish to see their noses cut in the public. The prosecution is assisted by the Police Superintendent, who is a personal enemy of my clients. He has the hardihood and the brass to get up false witnesses, and the State Pleader has connived at it. I wish he had used his judgment and had not allowed himself to be led by the nose by mean intriguers.'

'Mr. District Pleader, I warn you not to be impolite,' interrupted his Honour.

'It is not a matter of impoliteness, but a serious insult offered to the dignity of this Court, not to say of gross insult, directed towards the head of the police,' submits the State Pleader greatly offended.

'You are going beyond your limits, Mr. District Pleader,' answered his Honour, much offended and excited.

'All right, your Honour, I have done. In conclusion, I submit that whatever may happen to the sepais, the State Pleader will have to answer for it. They will revenge themselves upon their prosecutors, and will not rest until they have done so. It is no joke to get honest and innocent men into trouble. Their honour is as dear to them as it is to others. With these few remarks for the defence I resume my seat, with the humble request that your Honour, who is now the chief functionary in the Judicial Department, will do the justice which these innocent men deserve. My clients and I have full confidence in your Honour's sense of justice and equity. The State Pleader has done his best to prove that black is white, but black will remain black, and white will shine out with its usual white-

ness and no other colour, for, as a learned author has stated, truth will prevail in the end. Your Honour endowed with the sharp sword of intellect and the spear of sound reasoning will cut down and pierce through the plausible arguments and incorrect deductions which the tact and talents of the learned State Pleader may have sown in the path of arriving at a correct logical conclusion and decision. The Marwarees, who have concocted the charge against these two innocent men for the furtherance of malicious object and ulterior designs, deserve to be punished. Human nature is revengeful, and this is an established dogma (looking towards the State Pleader). Education and civilization inculcate virtuous principles, firmness of mind, large-heartedness, good manners, and teach the good old maxims forget and forgive, let bygones be bygones. But malice, deception, revenge, 'choleric irascibility,' and rancorous malignity, deeply penetrated and fostered in the innermost recesses of their hearts and heads and passing through the seat of judgment of these Marwarees, the five senses have again taken a turn for the worst to take root in the seat of the affections, sensibilities or susceptibilities collectively or separately as love, hate, joy, grief, courage, and the like, which are the true and real proofs of humanity and magnanimity. What love is, these sad and disreputable creatures do not know. They have never loved any one. They have none for human kind, nor have they for their women. The fact that these people lead their wives a sad and miserable life, and withhold even the ordinary comforts of life, is a proof they have no love of any kind or sort in their treacherous and inhuman hearts.'

'Mr. District Pleader, please do not touch this point; the relations between the fair sex and these people should not be commented upon. Those are extraneous matters with which we have nothing to do,' requests the Judge.

'As your Honour wishes I desist from speaking on this point. As to hate, they bear the greatest hatred to all those who come in the way of their dishonest earnings. They are prompted by this feeling in this proceeding, and with a force of overwhelming rancorous malevolence against these innocent men, they asked them to settle accounts without any correct reckoning or precise calculation of the interest charged at a rate that would drain the purses of these two men and fill the coffers of these malicious and exacting Marwarees. Joy is a passion unknown and unheard of by these reptiles. The cloud of sadness brought on by anxieties for the augmentation and multiplication of their monies and riches always shadows their unearthly and ominous faces. Grief they experience at every

moment and second, for anything that seems to thwart their designs or nefarious plans to increase their funds brings them grief. For want of courage they are celebrated, and the only courage that they have is in taking under their thumb those who are in need of cash, which may have taken place owing to extravagance or poverty. Lastly, no virtue is to be found in the character of these money-lenders. Their usurious habits, malevolent disposition, mercilessness under the cloak of honest dealings, arm them with the dagger of inhumanity to stab every man that comes in their snares like the spider which said, 'Won't you walk into my parlour?' These usurers and destroyers of humankind reduce a needy person to the position of a fly, and they becoming spiders carry out their nefarious plans and dangerous plots. Without the machinery of dishonesty, deception and untruthfulness, their train carrying the fates of many cannot move. It suffices to say that the circumstances of the case which arise out of malice and falsehood cannot but point to the conclusion that the two men in the dock are innocent. I again, on behalf of my clients, implore your Honour that they may receive the justice they deserve, and that your Honour, as the chief minister of justice and equity, duly appointed by the Royal Sovereign of this Kingdom, rightly praised for the strict justice and equity that have all along marked your Honour's noble and distinguished career, and deferentially looked upon as the *mabap* of the poor, the law-giver of the State, the punisher of the guilty, and the destroying engine of the dishonest, will do nothing but justice and equity, and will arrive at a conclusion of the nullification of the evidence by the prosecution and the concurrent circumstances and inexplicable facts, the multiplication of lies and falsehood, the equivocation and exaggerations which all go to show that there is no verification in the allegations or admissions made by them.

'The case is left in your Honour's hand, and will, I am sure, be considered with the light of reason and force of abilities combined with the solicitude to do justice to the two innocent men in the dock, and this act of impartiality and justice will fill the air, the sky and the nooks and corners of the whole country with the well-earned praises and respect for your noble and learned self.

THE JUDGMENT.

Next day the judgment was delivered as follows:—

In the case No. 1563, of 1893, the State Prosecutor on behalf of four Marwarees, namely, Raichand, Namchand, Pamchand, and Tulsichand, trading under the name and style of Raichand & Co.

charges two sepais of the State Army, namely, Turabaz Khan Walada Zabordas Khan and Dokalshing Walada Gurcharanshing with having caused them grievous hurt, and having committed an affray on the 1st of April 1893. The story for the prosecution is that, on the 1st of April 1893 at 11 o'clock in the morning, the two sepais, Turabaz Khan Walada Zabordas Khan and Gurcharansing Walada Dokalsing, came to the firm premises of the abovenamed Marwarees with the object of settling the account and the rate of interest in respect to the sum of money advanced by the Marwarees to the two accused. While haggling about the rate of interest an altercation ensued, and the two accused getting excited set upon the Marwarees and laid on vigorously with their sticks (Exhibit A). The Marwarees raised an alarm, and before their clerk returned with policemen to give the accused into custody several people, it is alleged by the prosecution, interfered and separated the assailants from the assailed. The prosecution called twelve witnesses, of whom nine are eye-witnesses, six inhabitants of the city, and three servants of the Marwarees, two policemen, and one the State Doctor. That the wounds inflicted by the sticks were so grievous that the four Marwarees were unable to follow their ordinary pursuits for the period of 20 days. The defence deny having beaten the four Marwarees and having taken part in the affray. It is stated that the two accused did go to the shop to settle the account and the rate of interest as they had promised to do. That before they went there they had seen five sepais of their own regiment standing near the shop altercating with the Marwarees. That they heard one of the Marwarees use abusive language to one of the sepais, who were consequently provoked and struck the Marwarees with sticks. As soon as the Marwarees raised an alarm, the five sepais took to their heels. When the Marwarees found that the real culprits had absconded, they turned to the accused and impudently demanded of them to settle their accounts. Each of the accused owe a larger sum of money than the other five sepais. The Marwarees asked them to pay back the debt on pain of being charged with the grave offence of having caused them grievous hurt, and having taken part in the affray.

The points to be considered are—

1. Whether an affray took place.
2. Whether the two accused took any, or what, part in it.
3. Whether the two accused were the persons who inflicted the wounds.
4. Whether the two accused had sticks with them.
5. Whether the injuries inflicted were grievous.

The first point we find in the affirmative. As to the second and third, we entertain great doubts from the evidence adduced on behalf of the prosecution. Four and five we find in the negative. The six eye-witnesses have straightforwardly deposed to the following facts: that they had seen five other sepais standing near the shop and altercating before the two sepais came. What led the five sepais to strike the Marwarees they could not say. That when the two accused came they went past by them, and they saw them carrying no sticks. They could not positively say whether the two accused took part in the affray. They did see the five sepais run away when an alarm was raised by the Marwarees. Two of them did go to separate the assailants from the Marwarees who were not so severely beaten as it is made out by them. They could not say positively that the Marwarees told them to pay off the debt on pain of being charged with the offence of having caused them grievous hurt. These six witnesses don't know the two accused, they seem to be disinterested persons, and their evidence is more reliable than that of the three servants.

The Bania clerk has stated facts, some of which are supported by the statements made by his employers, and others are not. He is an interested witness and has the cunning of a fox. The two servants have stated exactly the same facts as he did in every particular.

The two sepais state that they were asked by the Bania clerk to accompany him to the scene of disturbance. He told them that four murders have been committed by two sepais who have come there armed with swords. They hurried on to the scene and saw that what had been stated by the Bania clerk was absolutely false. The Marwarees bawled out and charged the two accused before them with having caused them grievous hurt with two sticks, which were brought and shown them. On being cross-examined by Mr. Latpatia for the defence, the two policemen stated that many people collected there, and that they did hear some say that other five sepais who had absconded, had beaten them, and that the two accused were falsely charged. They stated they could not say who were the persons amongst the bystanders who said so.

The evidence of the State Doctor is entitled to the greatest weight as showing the extent of the injuries. He stated that the very first day the four Marwarees came to him he discharged them, as he saw there was no necessity to put them under treatment. He is positive that the injuries were slight, and could not have prevented the Marwarees from following their ordinary pursuits even for 24 hours. Under the above circumstances we think it doubtful whether

the two accused took part in the affray though they had sticks with them. The sticks shewn us in Court are not the ones generally carried about by sepais.

In briefly summing up what has been already stated, we cannot but observe that *lex rejicit superflua pugnantia, incongrua*, the evidence of the four Marwarees must be looked upon with great caution, for they have exaggerated matters and made many statements not warranted by the evidence. The Bania clerk, with his innate cunning, has been very careful to support the statements of his employers. The two servants, who were put forth as witnesses, deposed to facts corroborating those stated by the Bania clerk. It seems the four Marwarees were impelled to take such a course through malice and with an eye to business. Instead of taking these proceedings against them they could have very well sued them in a Civil Court for *lex semper dabit remedium*. Even from the evidence adduced on behalf of the prosecution this point is quite perspicuous, and therefore *lex non requirit verificari quod apparet curiæ*.

The State Doctor is to be highly commended for having done his duty in so carefully examining the wounds inflicted, and also in resisting the cupidity of the Marwarees by not allowing them to become in-door patients for a period of twenty-two days or perhaps longer under the pretence that they were grievously injured, at the expense of the funds of the hospital founded by our gracious and generous Sovereign for the treatment of diseases, from which his unfortunate subjects may be suffering. This was an ingenious device on their part to live at the expense of the State. But they were baffled in their attempts, and therefore they hit upon the device of shamming inability to follow their ordinary pursuits for the period of twenty-two days to prove their allegations. It is clear from the evidence, and even from the Marwarees' statement which were made after a great deal of trouble on the part of Mr. District Pleader Nowroji Merwanji Latpatia, that other five sepais had preceded them and had an altercation with them. This shows that the Marwarees are more or less incited to charge the sepais with the offence more out of spite than anything else. The accused must also be reprimanded for having stayed at the shop knowing that an altercation was going on. The allegation made by one of the Marwarees against them to the effect that he had heard that the two accused had arranged to send the five sepais to give them a sound beating because the rate of interest charged was high, was not proved by

any evidence. However in view of the characteristics of persons like the two accused, it is not unlikely that such might have been the case. Both the Hindu and Mohammadan sepais, namely, the two accused—for in spite of such an epithet causing them much mortification and heart-burning, we cannot but call them so—belong to that class of people who are specially notorious for defrauding their creditors by intimidating them. The two accused have to thank their stars that they are able to save their skin for want of evidence. The ability and tact with which the defence has been conducted by Mr. District Pleader, Nowroji Merwanji Latpatia, cannot but commend themselves to us, and we heartily congratulate him upon his great accomplishment. We cannot withhold our appreciation of the manner in which Mr. Chatnirao Bhajirao, the State Pleader, performed his laborious and intricate task. Occasionally we regretted to see the two learned gentlemen fighting like cocks, and in order that the Court might not be turned into an amphitheatre for the display of wordy war, we considered it our duty to put a stop to such rhetorical flourishes. This was for the maintenance of the dignity of this honourable Court, and from no desire to interrupt them in their addresses to the Court which were expressive of forensic eloquence, metaphorical declarations and luminous analysis of the evidence to repudiate one another's argumentative pleading with an earnest desire to defeat each other on the field of logic. While according our full recognition of the right of freedom given to lawyers according to law and usage laid down and recognised by eminent jurists and official compilers of both material and formal law, we cannot but remark that mature discretion must be used by the profession in the exercise of the privilege. No unnecessary sarcasm tends to strengthen argument or improve the case. On the contrary, it causes irritation and excites ill-blood between professional brethren and leads to unpleasantness.

The system of trying criminal cases with a jury consisting of nine intelligent and honest men in this country, and twelve in England, has not found its way in these dominions. Therefore we who preside over this tribunal, or High Court of Judicature, have to perform two functions, namely, that of a Jury and a Judge. As usual we have discharged our duties to the best of our humble ability in accordance with justice and equity tempered with mercy for the promotion of justice, as specified by jurisprudence. The remark passed by Mr. District Pleader that this is a 'Native State Court of Justice' is rather insulting, but on mature consideration we are of opinion that this remark dropped more out of zeal and anxiety to vindicate the conduct

of his client than any desire on his part to insult the majesty of this tribunal, and therefore we desisted from calling upon Mr. District Pleader to give an explanation. However, we take this opportunity to give public expression to our opinion that the days of old are gone when Native States used to be behindhand in meting out justice to rich and poor with equality and strict impartiality. Since our assumption of office, we have endeavoured, to the best of our ability, to dispense justice equally to all classes and creeds of people, and we hope that this statement on our part is borne out by facts. Anxiety on the part of our gracious Sovereign to see that justice is done to all impartially is deep, and it is all the more to the glory and honour of the illustrious Sovereign to say that he personally takes interest in the working of this department. In dealing with this case we have kept some important principles in view, that *judicis officium est ut res, ita tempora rerum quærere.* Thus we have duly examined not only all the facts but the circumstances of this case consistently with the principles of inductive and deductive logic, for we know that *judicis est judicare secundum allegata et probata.* That we have been sitting here in this Court in *propa persona* to try this case is known to all, for had we not been presiding over this case according to the principle that *judicium a non suo judice datum nullius est momenti.* Thus having assured ourself and all present here on this point, we proceed to give our decision formed after scrutinizing the circumstances of this case. We give the two accused sepais the benefit of the doubt and accordingly acquit them.

The judgment was received with great satisfaction and with murmurs of 'Judge sahib kā bol bala.' The two accused bowed in gratitude, and the four Marwarees wept and loudly said, 'Bhai Shahib, we are ruined.' The usher, a sympathiser of the accused, got an opportunity to drag the Marwarees out, who were now loudly wailing and weeping. The Sessions were formerly dissolved, and the Chobdar shouted 'Sahib meharban, salam.'

With the above cry of the herald, his Honour rose, stepped off the bench, and through a side-door went into his chambers.

Mr. Latpatia, his clients and a large number of their comrades went out of the Court, and are engaged in paying compliments to the pleader for the defence upon his able conduct of the case. They all unanimously say that Mr. District Pleader is a man in whose veins runs martial blood. To this he replies that his origin is traced to a Persian

general, whose name was a household word in the time of Nawsharava, the Persian Emperor. This announcement is received by the State soldiers with great admiration and pleasure, and they resolve to entertain him at a tea party. Some suggest a nautch party in his honour, others propose a dinner. But the unsentimental District Pleader prefers a purse lined with hard cash. As a shrewd man of business Mr. District Pleader, keeping his hand on his coat button, makes a sign to his clever clerk with his fingers, who at once understands that his master desires a monetary gift instead of festivities. So he speaks out that the best way of discharging their obligation to his master will be to present him with a good substantial purse. This suggestion is approved of, and it is unanimously resolved to raise a subscription amongst the privates for their 'abru' to present the learned pleader with a purse containing Rs. 150. In this moment of general rejoicing, the sepais forget that the tax thus levied for the benefit of their favourite pleader will press heavily upon their better halves, and will be the means of creating quarrels between them and their wives, who will curse the pleader for robbing them of one rupee each, and call him a thief and his clerk a demon.

While the pleader is thus being complimented and talking, his Honour emerges from his chambers. The sepais are all attention and salute the dispenser of justice, and the pleader lowly bows to him. The State pleader soon after this steps out from the other door: though rather crestfallen he cannot but take notice of Mr. District Pleader. The meeting between the two is most cordial, and surprises the sepais beyond measure. They think the two gentlemen ought to cut each other's throat, or at least their pleader ought to permit them to hack the other to pieces, for the latter has done all he could to ruin their comrades. The more sensible of them think that the two pleaders had a wordy war in the Adalat just to show to the outsiders that they were doing their duty, but that privately the pleader for the Crown wished the accused to be acquitted. He is also descended from some soldier, otherwise he would not put Rao before his name. This, the wiser party states, was told them by the Rao Sahib's family priest. They all shake their heads, and some of them twist their moustache saying, a sepai's son knows a sepai. The proposal to invite the State pleader

along with their pleader, for they now call him so with pride and affection, was unanimously carried. The District Pleader's clerk, Mr. Satpatia, who has been also promised a 'pugree and dopata,'* hears their conversation with pleasure and says to himself that the poor simpleton's admiration and gratitude would soon dwindle into contempt when they once came under his employer's power. It is important to note that the surname of the District Pleader's clerk is Satpatia, because before he entered into the service he used to speculate or do 'Satas.'

Mr. District Pleader takes leave of his clients and walks out with the State Pleader. Though foes in Court, these two are friends outside. The liquor contractor at whose place Mr. Latpatia has put up, comes from the other direction. Seeing the State Pleader in company of his guest, he refrains from offering his congratulation upon his success lest he should draw forth the anger of Mr. Chatnirao, whom he has always to deal with. There and then he invites Mr. Chatnirao to dinner that evening which invitation is gladly accepted. The Rao Bahadoor's house being on their way home, they have to go past it. The Rao Bahadoor standing near a window sees these three pass by and says to himself *consuetudinis magna vis est.* Although Mr. Chatnirao is a thorough reformer and a member of a cosmopolitan club in Bombay, he never thought he would walk out in broad daylight in company of the liquor contractor. Covers are laid for four, as the Superintendent of Police, another reformer, is also invited. The four friends enjoy themselves to the full and toast each other. The State Pleader being in Durbar secrets, gives out when he has partaken freely of the wine, that consequent on some changes he will be appointed the town Magistrate. The liquor contractor knowing that he has got the proper party under his thumb wishes the State Pleader joy and is himself in ecstasies. Mr. District Pleader congratulates him and swears that he will not leave the territory until he has presented his application for the State Pleadership. Mr. Chatnirao feels complimented because his adversary in Court, but now his friend Mr. Latpatia, considers it worth while to succeed him.

He further gives out that the Rao Bahadoor is to succeed the present minister who is going on promotion to another

* Turban and plaid.

State. This is true, because this very day the Rao Bahadoor has received intimation from his Sovereign that he is appointed minister of the State in succession to the present Dewan, who is going on promotion to some other State. While feeling happy to fill a higher post, the Rao Bahadoor, as an honest man thinks twice before accepting it. He remarks that greatness entails great responsibility and troubles. At this the family priest pours forth his benedictions on the Rao Bahadoor's learned head, and in an indirect manner modestly attributes his bread-giver's advancement to the efficaciousness of his prayers and power of exercising influence over his Sovereign and his advisers through some supernatural agency. Judgin Sahib is delighted and happy beyond bounds, and taking advantage of this, the family priest asks her to feed several Brahmins, which proposal is accepted.

Many aspire to the post. Even the State Revenue Commissioner is in the running for it. His family priest is also at prayers. Others, under the pretence of wishing to be promoted, engage priests in addition to their own family priests to tell beads that the day may not come when the Rao Bahadoor tyrannizes over his subordinates. He may be put in charge of the State portfolio. This sudden and unexpected change in the Judicial Department comes as a pleasant surprise to the Bhai, the Sheristadar.

Although the Sheristadar at times used to regard the Rao Bahadoor's conduct towards him as tyrannical, he cannot but admit that his superior is always disposed to do one a good turn. With great joy and respect he approaches him and offers his congratulations. The Rao Bahadoor, although outwardly reserved and rather curt with him, likes his assistant and is inclined to mend his prospects. Therefore, he replies, 'I thank you very much. I shall see you transferred from the Judicial to the Executive Department under me on promotion.' He has already recommended him to be his second assistant. The Bhai overjoyed bows to his superior and thanks him from the bottom of his heart. While retracing his steps home he meets the Maharaj and imparts to him this secret. The Maharaj wishes him success and attributes his bread-giver's favours to his recommendation for him and to the supernatural power of exercising influence over others. The next day the Bhai, when he goes to Court receives an official order that he is promoted on a salary of Rs. 150 per month, and that

he is to join his new appointment that very day, handing over the charge of his old appointment to the officer next to him. With joyful tears in his eyes he thanks Providence and blesses the good old Rao Bahadoor.

The State Pleader attains his object, and the District Pleader finds himself in the service of the State in the capacity of the Crown Prosecutor.

The sepais give a grand entertainment at which all are invited, including the former Judge's family priest. At a Durbar the Rao Bahadoor receives the Khilat,* his Sovereign addressing him as follows: 'Dewan Bahadoor, we are pleased to give you this Khilat and appoint you to the ministership of our State in succession to our former Dewan, who has rendered eminent services to our State. We are sorry to lose the services of a faithful, honest and hardworking minister, but we are glad to see that he has been appointed the minister of a larger State on a higher salary. We wish him success. To fill his place was a matter of careful consideration for us. But when your name was suggested by your predecessor, and when we called to mind your former able services as Officiating Dewan, we were greatly pleased to see that we had an officer in our State who is in every way qualified by his experience, learning, wisdom, integrity and loyalty to fill the highest post in our principality. We appoint you as the Dewan of our State, and ask the Private Secretary to hand over the State seal and the keys of the treasury to you. The interest of our State cannot be confided to better hands than yours.'

The chobdars heralded,† 'Dewan Bahadoor Sahib ka salam par nigha rakoh, Maharaj.

When the Dewan Bahadoor's friends ask him how he got the appointment, he replies to them: 'Honour Deo, I attained this position *virtute non astutia*.'

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* Dress of honour.

† Accept the salutation of the Dewan Bahadoor.

CHAPTER XXV.

A Final Word.

In bringing this work to a close, I may express an earnest hope that the Chiefs, Patvi Kumars, Fantaya Kumars and Bhayats, for whose benefit it is intended, will interpret my remarks in the friendly spirit in which they are written. In briefly summing up what has been already said, I would impress on the minds of all the rulers of the Feudatory Native States, the Rajkumars and Bhayats, that early domestic training and home influences, if they are really efficient and wholesome, will contribute much towards the formation of a sound moral character and the infusion of the spirit of self-help. When a person has been trained to habits of industry from early life, he will never allow his time to slip away without turning it to good account. Such being the case, careful attention bestowed upon a Kumar's early domestic training and discipline will prove of more advantage to him than like opportunities obtained at an age when the influences of earlier days have become ineradicably rooted. The sapling can be bent, but not the mature oak. When one takes into consideration not only the actual benefits derived but the potential good which must ultimately result to the Kumars from sound and early domestic training, and from the careful development of mind and body, the subject must be regarded as one of overwhelming importance.

Again, when the effects of Western education and culture are weighed in the balance, one cannot but assert that, in spite of the incidental drawbacks of whatever kind they may be which must necessarily attend a radical change in the ideas of a nation, the diffusion of Western education amongst the members of the aristocracy will prove of substantial good to them. There are some excellent examples of the result of sound education and culture amongst the Chiefs and Kumars. They are Hindus and Mohammadans by persuasion, and Englishmen by education. The sound training which some of

them have received have had the effect of producing a radical change in their habits of thought and mind, and of infusing in them a sense of duty and independence of character which are the traits of the English nation. Even the most conservative of Chiefs cannot but recognise the innumerable and inestimable benefits of early training and sound education from these examples.

The Chiefs of the Native States of India are regarded as the peers of the British realm, in the same way as the peers of England. In due course of time, with the march of civilization and enlightenment, if a house of Princes is formed on lines similar to the Legislative Council or the House of Lords, to help the British Government in the administration of the Empire, and the Native States, great benefit will be derived therefrom. The Paramount Power will be brought in closer contact with the Chiefs, and kept better informed as to their views. Such a constitution will add to the union already existing between the Suzerain and the feudatories. A feeling of patriotism will be instilled in them, and they will understand more than formerly that England's supremacy is of the greatest social and political advantage to the princes and people of this country. The establishment of such a constitution will be instrumental in strengthening the military forces of both England and India.

The interests of the Native States are incorporated with those of the British Government, and it is this fact, coupled with the many benefits conferred by the new order of things, that impresses the Chiefs with the firm conviction that the social, political, and moral advancement of their States lies in the permanence of the British rule. It is no language of exaggeration to say that whatever stage the Native States and also the people under British rule may reach in the scale of civilization, the British, and British alone, will be able to hold the balance of power.

Although progress in the Native States has not been so great as ought to have been the case, I cannot doubt that in course of time the people of these principalities will come up to the same standard of advancement as their fellow-countrymen in the British dominions. Despite all the flaws and defects which are found in the forms of administration, founded upon the principles of monarchical Government, the Native States are the bulwarks of Imperial stability. The faith of the

Feudatories in the integrity and goodwill of the British is deep and firm. In case of necessity they will prove their loyalty for, and sincerity towards, their Suzerain by coming to the front to render help to the British Government, not only by opening wide the strings of their purses, but by fighting along with the Imperial troops against a common foe under the British banner.

Though potentates in their own dominions, the Princes regard the Empress of India as more than a Suzerain. Their admiration of her Imperial person is great, their devotion to her is unceasing, their goodwill towards her is unfeigned, and their prayers for the longevity, prosperity and glory of the Sovereign of Sovereigns are daily and heartfelt. It has pleased Providence to entrust the interests of the Native States and also those of the Empire to the care and guidance of an enlightened nation under a gracious Sovereign. May He, the Disposer of all events, grant that the relations between this country and England may for ever remain intact. The British influence has conferred innumerable advantages on the people of the country, both prince and peasant, and has contributed to emancipate them from the darkness of ignorance and superstition, and to lead to the advancement and progress of the teeming millions of India. The preservation of the Chiefs' right of adoption on failure of issue, the wise policy of non-interference with their sovereign rights and privileges, the rights and liberties granted to all subjects and the policy of religious toleration are the proofs of the goodwill and integrity of the British Raj towards the allied Chiefs and the people under its rule. The permanence of the Raj is bound up, not only in the maintenance of these rights and privileges, but also in the strict and impartial administration of justice to the British subjects, and also the subjects of the allied Chiefs without any distinction of colour, caste and creed.

The Chiefs, whether Hindu or Mohammadan, are the scions of the chieftains of yore, who won laurels both as eminent statesmen and gallant warriors, and who, when England assumed supremacy over India, swore to be loyal and true to the Sovereign, and to stand by the British in time of necessity and danger. The oath of allegiance is regarded by their descendants as a most solemn responsibility devoutly to be fulfilled to preserve the traditions and prove the loyalty of their houses. The friendship of the Queen-Empress the

Chiefs enjoy has ripened into filial obedience, respect and affection on their part. The Chiefs and Nobles regard themselves not only as Her Majesty's trusted friends and loyal allies, but also as the dutiful and grateful sons of the Mother Empress Victoria. Their prayer is that she may long be spared to continue her glorious and benevolent rule under God's providence to the great prosperity, contentment and happiness of the hundreds of millions of her subjects.

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